

HOW TO OFFER THE SALAH CORRECTLY



By

MAULANA MUHAMMAD ASHRAF ALI THANVI

DARUL ISHAAT

Urdu Bazar Karachi-1, Pakistan

PUBLISHER'S NOTE

نحمدہ و نصلی علی رسولہ الکریم

We praise Allah and invoke blessings on His noble Messenger.

Innumerable books are available on method of *as-Salah* (prayer) and questions pertaining to it. However, the unique recognition Maulana Ashraf Ali Thanawi رحمۃ اللہ علیہ enjoys is well-known and obvious. The book in your hands is a combination of selected material from his works, "*Islahe Inqilab Ummat* and *Bahishti Zewar*". There are answers in this book to many questions that cannot be found in other books.

Praise to be Allah! Dar-ul-Ishaat, Karachi, has published a standard English translation of this book.

May Allah cause us to act according to these teachings. *Aameen*.

In conclusion I request the readers to remember me and my family members in their supplications.

*Khalil Ashraf Usmani s/o
Al-Haj Muhammad Razi Usmani*

CONTENTS

| | Page No. |
|---|----------|
| 1. Shortfalls of <i>Salat</i> | 15 |
| 2. Giving up Back-biting is always obligatory | 15 |
| 3. Shortfalls of the Persons offering <i>Salat</i> | 17 |
| 4. How to avoid carelessness for <i>Salat</i> ? | 18 |
| 5. Treatment of Some saints over their soul of the lapse of the Time of <i>Tahajjud Salat</i> | 19 |
| 6. Carelessness of Women towards the <i>Salat</i> | 21 |
| 7. Cure of Carelessness | 23 |
| 8. Excuses of persons not offering <i>Salat</i> | 24 |
| 9. Degrees of the presence of Mind | 24 |
| 10. A Rational Argument | 25 |
| 11. Question to the stupid and cure of their Ignorance | 26 |
| 12. Philosophers' claim and Its Rebuttal | 27 |
| 13. The Talk of the People of <i>Tasawwuf</i> (mysticism) and Its reply | 28 |
| 14. The obligations will take the position of <i>Nawafil</i> (Supererogatory <i>Salat</i>) for him | 29 |
| 15. Habit of Delay in <i>Salat</i> by some saints and Its cure | 29 |
| 16. The Satan's Method of Misleading | 30 |
| 17. Self-Deception | 31 |
| 18. The Habit of delaying the <i>Salat</i> among the Scholars | 32 |
| 19. Dearth of Management for <i>Salat</i> among the Women | 33 |
| 20. Laziness towards <i>Salat</i> by the <i>Hujjaj</i> | 34 |
| 21. Cure of the Both 1 and 2 above | 35 |
| 22. The Effect and Blessing of <i>Salat</i> | 36 |
| 23. Not adjusting components in the <i>Salat</i> | 37 |
| 24. Shortfalls of the Wealthy Devouts | 37 |
| 25. The cause of Giving up of Congregation | 38 |
| 26. Absence of Fear of Allah وَلَا حُشْرَى in <i>Salat</i> | 40 |
| 27. Causes of absence of the fear and the presence of Mind | 40 |
| 28. The Reality of the Fear of Allah | 41 |
| 29. Miscellaneous Shortfalls | 42 |
| 30. Making an unworthy person the Imam | 43 |

| | |
|--|-----|
| 31. Religious Knowledge is the Cure | 44 |
| 32. Suspicion is not Disbelief | 45 |
| Chapter-1 | |
| Book of Cleanliness | |
| 33. <i>Ahkam</i> (Injunctions) regarding use of water | 46 |
| 34. Description of (مسح) (Cleansing with clay) | 48 |
| 35. The Things to be avoided at the Time of Call of Nature | 50 |
| 36. Taking Precaution while passing Urine | 51 |
| 37. Things with which Laving is not allowed | 51 |
| 38. How to remove filth? | 52 |
| 39. How to take a bath? Its obligations and Rulings | 59 |
| 40. Obligations and Rulings of a Bath | 60 |
| 41. Great Farting Its causes and Rulings | 63 |
| 42. Injunctions regarding Well | 66 |
| 43. Aspects of licking by animals | 69 |
| 44. What makes a Bath Obligatory? | 72 |
| 45. Conditions making Bath Obligatory | 74 |
| 46. The Cases not necessitating Obligatory Bath | 75 |
| 47. Cases necessitating a Bath according to <i>Sunnah</i> | 76 |
| 48. The Cases of Taking a bath being <i>Mustahab</i> (Desirable) | 77 |
| 49. The water valid for Ablution and Bath | 78 |
| 50. Description of attaining puberty by a Girl | 82 |
| 51. Description of Menstrual Course and <i>Istihadah</i> (Menstrual Bleeding) | 83 |
| 52. Purification period between the two Menstrual courses | 85 |
| 53. <i>Ahkam</i> (Injunctions) of Menstrual Course | 87 |
| 54. The Injunctions regarding <i>Istihadah</i> (Bleeding) and Disabled persons | 90 |
| 55. Description of Puerperal Bleeding | 93 |
| 56. Description of Injunctions of <i>Nafas</i> and <i>Haid</i> | 95 |
| 57. Injunctions of great Farting (حَدْثَةٌ أَكْرَمْ) | 97 |
| 58. Description of Injunctions relating to (حَدْثَةٌ صَمْرَ) (Minor uncleanliness) | 98 |
| 59. Some Rulings relating to Purity and uncleanliness | 100 |
| 60. The Method of Ablution | 104 |
| 61. Obligatory Aspects of Ablution (وَصْرَكَعْ فَرَانِصْ) | 106 |
| 62. <i>Sunnah</i> of the Ablution (وَصْرَكَعْ سَنَنْ) | 106 |
| 63. Desirabilities of Ablution (وَصْرَكَعْ مَسَنَنْ) | 107 |

| | |
|---|-----|
| 64. <i>Tahayyatul wudu</i> (Salutation to wadu) | 109 |
| 65. Miscellaneous Rulings | 109 |
| 66. Description of the events causing Ablution ineffective | 112 |
| 67. Some Directives relating to Ablution and Cleanliness | 118 |
| 68. Not using sufficient water to the limbs while Making Ablution | 119 |
| 69. Brushing the teeth (<i>Miswak</i>) | 119 |
| 70. Reward and Excellence of Ablution and Bath | 119 |
| 71. Description of <i>Tayammum</i> (Cleansing with clay) | 121 |
| 72. Procedure of Making <i>Tayammum</i> (Cleansing with clay) | 125 |
| 73. The things with which <i>Tayammum</i> is valid | 125 |
| 74. Rulings regarding <i>Tayammum</i> | 127 |
| 75. Description of doing Wiping (مسح) on the Socks | 131 |
| 76. Method of Wiping (مسح) and Its Rulings | 132 |
| Chapter-2 | |
| Book of the Salat (كتاب الصلاة) | |
| 77. Rulings of <i>Azaan</i> (أذان) or call for Prayer | 136 |
| 78. The <i>Sunnah</i> Method of Calling <i>Azaan</i> | 136 |
| 79. Method of uttering <i>Iqamat</i> (standing) | 137 |
| 80. Injunctions relating <i>Azaan</i> and <i>Iqamat</i> | 138 |
| 81. The cases in which responding to the <i>Azaan</i> is prohibited | 140 |
| 82. <i>Sunnah</i> Acts of the <i>Azaan</i> and <i>Iqamat</i> | 141 |
| 83. <i>Sunan</i> and <i>Mustahab</i> relating to <i>Azaan</i> and <i>Iqamat</i> | 142 |
| 84. Miscellaneous Rulings about <i>Azaan</i> | 144 |
| 85. Description of <i>Salat</i> or Divine Service | 145 |
| 86. Etiquettes for Offering <i>Salat</i> | 147 |
| 87. Table of <i>Raka'at</i> of five time <i>Salat</i> | 148 |
| 88. A Few Essential Rulings | 148 |
| 89. Timings of <i>Salat</i> | 150 |
| 90. The Terms and Rulings of <i>Salat</i> | 153 |
| 91. Rulings For Purification | 155 |
| 92. Description of Intention | 157 |
| 93. Description of Facing towards the <i>Qiblah</i> (قبلة) | 159 |
| 94. Rulings about the <i>Qiblah</i> | 160 |
| 95. Rulings relating to Intention | 161 |
| 96. <i>Takbeer-i-Tahreemah</i> (Formula of Forbidding) | 162 |
| 97. The Method of Offering the <i>Fard Salat</i> | 162 |
| 98. <i>Faraid</i> of the <i>Salat</i> | 166 |

| | |
|---|-----|
| 99. <i>Wajibat</i> (Essentials) of the <i>Salat</i> | 167 |
| 100. Description of Recitation of the Qur'an | 171 |
| 101. The Method of Falling in love with the recitation of Qur'an | 173 |
| 102. Description of Recitation of the Qur'an | 173 |
| 103. Description of Reciting the Qur'an with <i>Tajweed</i> or Declamation | 174 |
| 104. The Things invalidating the <i>Salat</i> | 181 |
| 105. Things <i>Makrooh</i> (Detestable) and prohibited things in the <i>Salat</i> | 183 |
| 106. The Grounds Validating the Discontinuation of <i>Salat</i> | 186 |
| 107. The Things Making <i>Salat</i> Imperfect | 188 |
| 108. The Things Making the <i>Salat Makrooh</i> | 191 |
| 109. Description of Farting during the <i>Salat</i> | 193 |
| 110. Rulings of <i>Bina</i> (Pollution) | 194 |
| 111. Description of <i>Sunnah</i> and <i>Nafl Salat</i> | 197 |
| 112. Some <i>Sunnah</i> Acts of <i>Salat</i> and Method of Making Intention | 203 |
| 113. Some Rulings of <i>Fard Salat</i> and its Method | 205 |
| 114. Difference between the <i>Salat</i> by a man and a woman | 207 |
| 115. Rulings for <i>Fard</i> (Obligatory) and <i>Wajib</i> (Compulsory) <i>Salat</i> | 209 |
| 116. The Method of getting absorbed in <i>Salat</i> | 210 |
| 117. Description of <i>Jamaat</i> (جماعت) or Congregation | 211 |
| 118. The Excellence and Emphasis for Congregation | 212 |
| 119. Allah commands in the Qur'an, (٢٠:٤٣) "And bow down your heads with those who bow down." | 212 |
| 120. The wisdom and Advantages of Congregation | 221 |
| 121. The Conditions of the Congregation being <i>Wajib</i> | 222 |
| 122. The Conditions of a valid congregation | 224 |
| 123. The Rulings relating to the joint place etc. | 225 |
| 124. The Terms of <i>Iqtida</i> being not valid | 231 |
| 125. Rulings relating to Congregation | 235 |
| 126. Rulings relating to <i>Muqtadi</i> and <i>Imam</i> | 237 |
| 127. Definition of <i>Lahiq</i> (لاحق) or late comer and its Rulings | 242 |
| 128. Rulings for joining or not joining the congregation | 246 |
| 129. Rulings for <i>Qada</i> or <i>Salat</i> being Late | 249 |
| 130. Description of offering <i>Salat</i> as <i>Qada</i> | 249 |

| | |
|---|-----|
| 131. Description of <i>Fidya</i> (Redemption) for <i>Salat</i> | 253 |
| 132. Seeing upward and here and there during the <i>Salat</i> | 254 |
| 133. Crossing from front of the worshipper | 254 |
| 134. Missing <i>Salat</i> Intentionally | 254 |
| 135. Description of <i>Witr Salat</i> | 254 |
| 136. Description of <i>Taraweeh</i> | 256 |
| 137. Description of <i>Salat</i> of a Sick-man | 258 |
| 138. Some Rulings relating to a patient | 261 |
| 139. Description of offering <i>Salat</i> during journey | 262 |
| 140. Rulings relating to the <i>Salat</i> of the Traveller | 268 |
| 141. <i>Nafl Salat</i> during a Journey | 270 |
| 142. Description of the <i>Salat</i> for <i>Istikhara</i> (<i>Salat</i> for ominous Augury) | 270 |
| 143. Method of the <i>Salat</i> for <i>Istikhara</i> | 270 |
| 144. Repentance and its Method | 271 |
| 145. Description of the <i>Salat</i> for Repentence | 272 |
| 146. Description of <i>Istisqa Salat</i> (Rain) | 272 |
| 147. Description of <i>Kasoof</i> (Solar eclipse) and <i>Khasoof</i> (Lunar eclipse) <i>Salat</i> | 273 |
| 148. <i>Salat</i> due to Fear | 274 |
| 149. <i>Salat</i> of Salutation for Mosque | 277 |
| 150. Description of <i>Sajdah-i-Sahw</i> (Remedial Prostration) | 278 |
| 151. Some Rulings relating to <i>Sajdah-i-Sahw</i> | 286 |
| 152. Description relating to <i>Sajdah-i-Tilaawat</i> (Recitation) | 286 |
| 153. Excellence of <i>Jummah</i> | 293 |
| 154. The Excellence and stress on <i>Jummah Salat</i> | 297 |
| 155. Method of offering <i>Jummah Salat</i> | 300 |
| 156. Conditions of <i>Jummah Salat</i> being <i>Wajib</i> (compulsory) | 300 |
| 157. Conditions of validity of <i>Jummah Salat</i> | 301 |
| 158. Rulings relating to <i>Jummah Salat</i> | 302 |
| 159. Rulings relating to Sermon of <i>Jummah</i> | 303 |
| 160. The first <i>Khutbah</i> (Sermon) of <i>Jummah</i> | 307 |
| 161. The second <i>Khutbah</i> | 307 |
| 162. Description relating to Eids <i>Salats</i> | 308 |
| 163. <i>Sunnahs</i> of the Eids | 309 |
| 164. Example of Excuses | 312 |
| 165. <i>Khutbahs</i> (Sermons) of <i>Eid al Fitr</i> (First Sermon) | 314 |
| 166. The Second Sermon of <i>Eid al Fitr</i> | 315 |

| | |
|--|-----|
| 167. <i>Khutbahs</i> (Sermons) of <i>Eid al Adha</i> | 315 |
| 168. First <i>Khutbah</i> (Sermon) of <i>Eid al Adha</i> | 315 |
| 169. The Second <i>Khutbah</i> (Sermon) of <i>Eid al Adha</i> | 316 |
| 170. Shortfalls of <i>Eid Salat</i> | 317 |
| 171. Code of <i>Shariah</i> for Life and Death | 319 |
| 172. Rulings regarding washing and laying the corpse | 320 |
| 173. Some Rulings relating to the coffin of Dead Body | 322 |
| 174. Rulings relating to Burial | 322 |
| 175. Rulings for funeral <i>Salat</i> | 326 |
| 176. A Few Rulings | 329 |
| 177. <i>Sunnahs</i> of the Funeral <i>Salat</i> | 330 |
| 178. <i>Masnoon</i> and <i>Mustahab</i> Method of the Funeral <i>Salat</i> | 330 |
| 179. Miscellaneous Rulings regarding Corpse | 335 |
| 180. Rulings for Martyrs | 338 |
| 181. Rules relating to Mosque | 342 |
| 182. Essentials for Reformation | 344 |
| 183. Description regarding <i>Aqeeqah</i> (Rites of a newly born baby) | 346 |
| 184. <i>Du'a</i> (Supplication) for <i>Aqeeqah</i> | 347 |
| 185. Sermon of <i>Nikah</i> (Marriage) | 348 |

Something about the Book

Hakeem ul Ummat Mujaddid-e-Millat Hazrat Mawla Ashraf Ali Thanvi رحمۃ اللہ علیہ, in his book titled as "اصلاح" (Islah-e-Inqilab-e-Ummat) Reformation of Revolution of the *Ummah*, has pointed out shortfalls generally taking place in the acts and worship of the *Ummah* and how to avoid them.

A chapter from this book was published in the monthly issue of Al-Balagh, Karachi in Muharram, 1389 A.H. under the title: "ابن نعلیٰ درست کیمی" How to offer the prayers correctly. When I happened to read it, I very much liked this title and it occurred to me that it will be very useful for the general public if its language made commonly understandable and easier. When I expressed this idea to my friends and elders, their opinion was that the rulings concerning *Salat* scattered in different parts of the book بخشی زیر Bahishti Zaver be supplemented to it so as to form a permanent book which will be very useful for the public *Inshaa Allah*.

With the sacred name of Allah ﷺ I started this project which, after completion, is now in your hands. It is quite evident that the accuracy of *Salat* is not possible without the knowledge of and practice on the rulings of purity in ablution. Therefore, the rulings of the purity of ablution are stated before those of the *Salat*. That is why new headings have been added accordingly.

Though many books relating to *Salat* have been published, some dearth is felt in them. Some of them lacked Rulings. Some of them had incomplete Rulings. There-

fore, we have kept in mind to start some excellence of the purity of ablution and *Salat* after expressing the essentials of the shortfalls enabling the reader to avail himself fully of studying this book. It has also been kept in mind during the facilitation not to eliminate the sense of the original text at the cost of facilitation.

It is prayed to Allah, the Holy One to accord acceptance of this meagre effort of ours and make it a source of benefit to the people and success for us in this world and the Hereafter. *Aameen!*

Only Allah سُمْهُ وَرَسُولُهُ is Sufficient

Ashfaq Ahmed Qasimi

Jumada al-Ukhra 1398 A.H.

May 22, 1978

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful.

حَفَظْتُمَا عَلَى الصَّلواتِ وَالصَّلَاةِ الْمُسْنَدِيِّ وَلَفَوْمَوْ لَهُ فَلَيْلَهُ

Guard strictly your (habit of) prayers. Establish the middle prayer and stand before Allah in a devout (frame of mind). (Al-Baqarah 2:238)

Shortfalls of *Salat*

Out of the deeds, no excellence is embraced by any deed except *Salat*, leaving the faith or belief. It did require of the Muslims to take so much interest in it that there would have been left no defect in our *Salat* but due to our negligence and unattentiveness, our *Salat* do suffer shortfalls some of which are stated now. Before that, it is worth mention that the nuisance of the negligence to prayers is much more than that of the other deeds, due to its special position, because offering *Salat* is obligatory five times a day. Thus, being negligent to it means displeasing Allah five times a day.

Contrary to *Salat*, the other deeds are different. Some of them are not obligatory. If some of them are obligatory, they are not obligatory everyday such as fasting which is obligatory once a year. Regarding *Zakat*, it is obligatory once a year. So is the case with *Hajj* which is obligatory only once during the whole life. Besides, *Zakat* and *Hajj* are not obligatory for all. This is the difference between *Salat* and other deeds of worship.

Giving up Back-biting is always obligatory

Now, regarding the sins giving up of which is obligatory, rather giving up is always obligatory. For example, to

refrain from back-biting is always obligatory. Similarly, giving up of sins is also obligatory like *Salat*; but in spite of this binding obligation, the shortfalls in them are of lesser magnitude in two ways, as compared to the shortfalls of *Salat* as detailed below:

First:

Giving up those sins which do not form the pillars of Islam because every obligation is not a pillar. Therefore negligence in giving up of disobedience does not deter the pillars of Islam, however committing of sins does entail sins. On the contrary, offering *Salat* is a pillar of Islam and it does result in losing a pillar of Islam by the disorder of *Salat*. According to the Prophet ﷺ as law-giver, a special importance is attached to pillar of Islam. Therefore, losing a pillar of Islam will cause more unpleasantness to Him.

Second:

The second reason is by not doing a thing is easier than doing the same; because no arrangement is needed in not doing whereas an arrangement is needed in performing an act. Therefore, giving up of an act is easy and the thing which is easy, it takes place more frequently. Therefore, the sins, giving up of which is obligatory, their commission will be abundant and omission or negligence less. The deeds, commission of which is obligatory, they will be omitted less due to not being obligatory always. Therefore, if full arrangement is not made for their doing, more disorder will take place. Thus, the disorder taking place in *Salat*, will be more in respect of disorder of giving up disobedience. Therefore, the harm of negligence in *Salat* will be more and severer. Therefore, commissioning for its ref-

ormation is extremely essential.

After it, those disorders are mentioned as a specimen, which take place abundantly so attention can be paid to them.

Shortfalls of the Persons offering *Salat*

A shortfall which is quite clear as a shortfall without anything hidden, is that many people are not regular to offer *Salat*. No doubt there is in its being disobedience; because its being a sin is an agreed view; however some of the excuses made by those who do not offer their *Salat* are as under:

1) Some of them offer this excuse that their worldly activities and its essentials do not allow them so much leisure that they may offer their *Salat*; but thinking deeply transpires that this excuse of theirs is a lame excuse. The real cause of not offering *Salat* is negligence and laziness and not the worldly activities and non-availability of spare time. The reason is that we observe that they do not pay heed to offer *Salat* on the day and time when they can afford spare time. Thus, what is the reason of giving up *Salat* when actually this fact was an obstacle from offering the *Salat* and their obstacle was not there at the spare time. It transpires that the real obstacle is negligence and laziness which is common both in leisure and in non-availability of leisure.

2) If it is accepted that the obligatory *Salat* could not be offered on time due to non availability of time, it should have been offered as omitted *Salat*. Those who make excuses and do not offer *Salat* regularly should make it a point to offer *Salat* after the time has elapsed as omitted *Salat*.

3) If carelessness had not been the cause, it should have been sorrowful due to disorder as it prevails for long due to the ceasing of the other worldly objects and man becomes anxious for its compensations. Thus, the people struggle for it and enquire ways about it from the people. Do we find persons sorrowful and anxious for loss of their *Salat*? No, not at all. These circumstances point out to the real cause. Its cure lies in two ways.

- 1) Pondering over the punishment on giving up *Salat*.
- 2) To put duress on oneself for the performance of *Salat*.

How to avoid carelessness for *Salat*?

1) The people must ponder over the punishment for giving up *Salat*. In this regard, the Prophet ﷺ has termed such a person as disbeliever whether it is metaphorical or otherwise, even then it is very serious. Moreover, going to the Hell for a person not offering the *Salat* alongwith Pharaoh, Hamaan and Kora is observed by the Prophet ﷺ. He also observed that the thing questioned first of all on the day of Resurrection will be about *Salat*.

The people must study the account of the Hell in order to know about the severity of the punishment, which, *Inshaa Allah* will remove the carelessness.

2) The man must put duress on himself for the performance of this obligation; because no job, however easy it be, cannot be performed without duress. It will be of two forms.

- a) The man must set someone over himself, who must forcibly cause him to offer *Salat*.
- b) The other form is that the man must fix some amount of money over himself as fine. This amount

should neither be too less which is not felt as unpleasant nor too high which is difficult to be paid. The amount of fine should be paid to some needy person when it becomes due. This is in accordance with the teachings of the Prophet ﷺ as is laid down in the *Hadith* collection of Imam Nasai ۷۷۰، that some amount of money should be paid as *sadaqah* (charity) on giving up Friday *Salat* and doing sexual intercourse with the wife being in the condition of menstruation. But receiving fine money from the others is not lawful as is given in the *Hadith* Using the property of another Muslim without his free consent is not permissible.

Similarly, some physical punishment can be prescribed on giving up *Salat*. It can be done in two ways:

One way is that the soul must be burdened with the labour of worship. For example, if one *Salat* is given up, it must be offered after the lapse of fixed time. In addition to it, the soul must be burdened with twenty Rakaat (رکعات) of *Nafl Salat* by way of punishment. Doing that thrice or four times will set the person right.

The Second way is that the soul must be burdened with giving up of a habit instead of burdening with worship for example, if a man gives up one time *Salat*, he must give up food for one time so on and so forth. As this punishment will be felt very hard for the soul, it will bring the necessary reformation soon.

Treatment of Some saints over their soul of the lapse of the Time of *Tahajjud Salat*

It was the practice of some saints that they inflicted physical punishment on their bodies addressing their souls: "If you do it again, I shall again treat you in this way." Punishing the soul in this way is derived, by way of

evidence, from the *Shari'ah*; because, in *Shari'ah*, punishment of some sins is by way of fasting and the jurists have approved some *Taazeer* (punishment) also on giving up *Salat*. This can be said to be the source of this habitual labour.

Some people are regular in offering their *Salat* when they have good health, stay at home and have leisure but are not so when they get sick or travel and have no leisure. Its cause is nothing but lack of courage and sheer carelessness. If a man makes up his mind, he does it in some way or the other. Its simple example is that man disconnects his travel or job when he is under pressure of easing himself or needs to pass his urine. He does so while he is sick. He does so thinking these pressures essential during travel etc. and does not consider and feel any obstacle. Then, why does he not consider the performance of *Salat* also during sickness, travel etc. It is very pitiable that he can afford time for answering the call of nature etc. and does not give importance to offer his *Salat* and, instead, he makes lame excuses whereas he has been granted by Allah ﷺ, many relaxations such us.

1) *Tayammum* (cleansing by clay) is allowed when he has no access to use water.

2) He is allowed to offer *Salat* in sitting position if he cannot stand.

3) He is allowed to perform actions by just pointing in *Salat* when he cannot perform them in the required forms.

4) If *Qiblah* ﷺ is not known, he can do *Taharree* (fixing the direction of Qiblah) just by thinking and exerting deeply.

The details of all these Injunctions or positions is given in the books of Fiqah (jurisprudence). Giving up of

Salat by vague arguments while travelling or being busy in business etc. is indicating their meaningless and lame excuses. Particularly, giving up the *Salat* during illness is very pathetic; because every sickness may become the cause of death even though one recovers from it. Thus in this condition, one must be more cautious to offer *Salat* so that if he dies, his end must be in a good state. Getting careless to the *Salat* is very surprising.

Some persons give up *Salat* during illness because their clothes and bodies no longer remain pure and clean whether the illness lasts for a short period or a longer one like continuous urination etc. These diseases are of two types. They can purify them or not. If they can purify, why this excuse? If they cannot purify, the excuse is lawful and they can offer their *Salat* as such and it will be valid and perfect. Thus, they are not allowed to think their *Salat* defective or useless merely on the basis of their temperamental thinking.

Carelessness of Women towards the *Salat*

During a special condition which women always face, ignorance of which or the carelessness of which obstacle is caused in the performance of *Salat* even for regular and devoted women and that condition is when menstrual course is suspended. The law is that at the time of stopping of menses, if it is the last time of *Salat* or the time left is so short that a woman can utter only Allah Akber or *Takbeer-e-Tahreemah* after the *Niyyat* (intention) or intention of the *Salat*, she is under obligation to offer that *Salat* even though it cannot be completed and resultantly she will be obliged to complete it after the lapse of the time for *Salat*. Before uttering Allah Akbar or *Tak-*

beer-e-Tahreemah, she must have taken a bath even by showering water without washing the head with soap or shampoo and removing dirt from the body. If there is ample time for performance of the *Salat*, the *Salat* must be offered in time.

Now, The general carelessness which is observed among the women is that they do not take care about the time of the stopping of menses. There is a likelihood that the menstrual course stops during the later time for the *Salat* during which a bath can be taken and *Takbeer-e-Tahreemah* can also be said. Thus, the offering of that *Salat* is obligatory for them. It is obligatory for them that they must know at the last time of the *Salat* if the menstrual course is stopped in order to know whether that particular *Salat* has become obligatory to be offered.

The other carelessness which the women commit is that they put off *Salat* of many times even when they know about the stopping of the menstrual course. How strange it is that they not only take upon themselves the sin of not offering the *Salat*, they do not offer them at all. Thus, every month many *Salat* are given up by them, the total of which if accumulated will be numerous during life. If these *Salat* are left unperformed, the number comes to be thirty years. Moreover neither, they are offered after the lapse of the time for them nor any reason is bequeathed for them.

After all, what have our mothers and sisters planned to account for on the day of Resurrection? Although they still think that they offer their *Salat* regularly. When this mistake will come to their knowledge against their expectations, what will be their position then?

Cure of Carelessness

The cure of all these is the same which have been mentioned above i.e,

1) Pondering over punishments or threats.

2) Putting duress on the soul and learning and asking from the people the *Ahkam* (injunctions) the ignorance of which caused mistakes.

As under most of the circumstances, women have less opportunities of asking, it is, therefore, incumbent upon the men to acquaint their relatives with the *Ahkam* (injunctions) of *Shari'ah*. The *Ahkam* (injunctions) which are not known to them, must be enquired from the scholars and then told to them. It is also uncumbent upon the women to apprise their men of a new situation and insist them to collect their answer from the scholars. If their men get lazy, the women must know it through some other source. If nobody pays attention, they themselves must go to their houses and ask through their wives and other women otherwise they will be sinful.

If women feel necessary to go out of their houses for the knowledge of essential *Ahkam* (injunctions) and their husbands prohibit them from it, their obedience, in such a situation, is not only obligatory for them but it is not lawful also. If they know how to write, they need not go out of the houses, they should enquire it through correspondence; but all these situations are valid when no member of the family pays attention to it and does not tell after enquiring from the scholars otherwise it is not permissible to write a letter to anyone or going outside the house without the permission of the husband.

Another reason of being not regular in offering *Salat* and laziness on behalf of the women is that there are fewer women who manage to obey the *Ahkam* (Commands) of

wrong or that of the matter, the result will be wrong. In addition being itself wrong, they do not know that their assertion falsifies this clear verdict of Allah ﷺ: ﴿وَلَا يَعْلَمُونَ﴾. On no soul does Allah ﷺ places a burden greater than it can bear. Because the degree of presence of mind, is such that it does not absolve from the obligation of the *Salat* without it, whether it is of the degree of accuracy or perfection, it will essentially be required to be done in *Shari'ah*. And the thing which is ordained to be done, it is essentially in the capacity of *Mukallaf* (a responsible person) in accordance with the above mentioned text. Thus, calling it beyond the capacity falsifies the text.

Question to the stupid and cure of their Ignorance

The stupid must be told that if the essentials, in *Salat*, which are on the dependable position, are beyond the capacity of a man to be performed, the *Shari'ah* permits to do another thing approved as its substitute. For example, *Qiyam* (standing) is an essential part in *Salat*. If one cannot afford standing, he is allowed its substitute i.e.; *Qa'od* (sitting). Similarly, if it is admitted that the presence of mind is beyond the capacity of a man in *Salat*, there must be some substitute in its place in *Shari'ah*. Thus, the *Salat* must be performed with the substitute of the presence of mind. So, where is the room for giving it up?

It is so when presence of mind is an essential constituent of the *Salat*, without which the performance of the *Salat* is impossible. If it is not a constituent part, offering of *Salat* without the presence of mind, will, at the most, substantiate the loss of a subordinate, but if the prayer is not offered at all, loss of both the original and the subordinate will be incumbent. Now, think deeply whether the

loss of the original will be more harmful or the loss of the subordinate. Non-performance of the *Salat* results in the loss of the original and the subordinate and offering the *Salat* without presence of mind, will, at the most, result in the loss of the substitute and not the original. In the case of non-performance of *Salat*, the presence of mind is lost as well as the *Salat*.

Think deeply that the cause is due to their ignorance and misconception. Therefore, thinking deeply is the cure of this ignorance.

Some people claim to be Muslims but they do not consider *Salat* as obligatory. They are of two kinds.

1) Some do not consider it obligatory in a philosophical way.

2) The others refuse it taking the support of *Tasawwuf* (mysticism).

Philosophers' claim and Its Rebuttal

In this connection, the philosophers assert that the real purpose of the *Shari'ah* is refinement of morals. During the period of the revelation or provision of *Salat*, the people were dominated by the mean manners, haughtiness and cruelty. The form, shape and statements of *Salat* impart education of humility and fear of Allah ﷺ. Therefore, the earlier people were ordained to offer *Salat*. As we exist in this period as civilized, we need no *Salat*.

The answer of these philosophy stricken people is that their refusal is based on the fact that the Ahkam or provisions of *Shari'ah* are not originally aimed at; rather the thing aimed at is something else and there are the means of their achievement and they themselves have aimed at another thing by way of substitution. Therefore,

it is essential for them first to prove that the Ahkam (Injunctions) of *Shari'ah* are not originally aimed at; rather they are the means of the achievement of injunctions aimed at. They cannot prove it till the day of Resurrection *Inshaa Allah*. Therefore, their refusal to offer *Salat* on this basis is ignorance, atheism and hypocrisy in profession. Such a person cannot be Muslim. It is essential, for such people, to persuade for offering the *Salat* and the renewal of faith. This answer is for such a time when it is admitted that these philosophers have really discharged the function of civilising their souls whereas they still are possessed of haughtiness, cruelty, pride, hard-heartedness and laziness of such a degree the hundredth of which was not found in those people. If the legitimacy of *Salat* had been, for these benefits, even then these people would have been more needy than the people of yore. They must try to understand this talk of ours attentively, which will be sufficient for removing their doubts *Inshaa Allah*.

The Talk of the People of *Tasawwuf* (mysticism) and Its reply

The people, with a covering of *Tasawwuf*, (mysticism) who do not consider offering of *Salat* an obligation, the gist of their arguments is that the real aim is the nearness of Allah جَلَّ جَلَّ and the *Salat* is a source and means of nearness to Allah جَلَّ جَلَّ like other acts of devotion, this source is not through voice; rather it is through reality and that reality is remembrance. Thus, if someone happens to be possessed of remembrance for ever, he need not offer *Salat*. Or if some one attains nearness of Allah جَلَّ جَلَّ, even then, he need not offer *Salat*. If he goes on offering *Salah* it is not obligatory for him.

The obligations will take the position of *Nawafil* (*Supererogatory Salat*) for him

In reply to it, the above mentioned talk which has been written for the philosophers is sufficient. They should be presented the same legal verdict and renewal of faith as the cure.

Habit of Delay in *Salat* by some saints and Its cure

One of the shortfalls relating to *Salat* is that some people do not defer their *Salat* as far as possible; and do not manage to offer it in time. Mostly they offer it late. Sometimes, the time of *Salat* lapses; but they offer it after the lapse of late time also, though it happens very rarely. Some of them do it so without any excuse and that excuse is also not trustworthy. If they had tried, they could have offered it in time; but some of them cause the delay by passing the time in gossiping uselessly and let pass the *Salat* time. It is said with great regret that these people include some saintly persons also and they have become habitual of delaying the *Salat* merely on misleading by the Satan and following their sensual wish.

Some people disclose some evident compulsion. Some of them have no compulsion on any stage such as traders, labourers, presiding officers, professionals etc. These people are quite free. They can afford giving up their vocations for sometime. Therefore, their excuses are not worthy of attention.

However, some of them are under compulsion to some extent e.g., the servant of an officer who cannot do anything with their own accord. It is submitted to them that in the first place, they should try to have permission during the *Salat* hours. It is often heard and observed that

perhaps no officer has prohibited from offering the *Salat*. Suppose, if permission is not granted, such a service is not permissible. Allah can manage its substitute and such a service should be given up.

However, the person who does not have any source of livelihood, he should not make haste in giving up the service in such a condition. He must strive for service himself and through his well wishers also. He should continue doing service till achieving a source of livelihood. He should pray to Allah ﷺ in the substitute and should repent and beg forgiveness from Allah ﷺ. Those who have no compulsion at all, waste their time absolutely in useless gossiping they must specially review their condition and account for themselves if they have got some useful gain by delaying their *Salat* and what loss they would have attained by offering the *Salat* in time. If there had been no loss and benefit; what is the use of affording nuisance for nothing? If the soul dissuades that more time will be available for enjoyment by offering the *Salat* with delay? reply to it, "If two *Salat* are offered in their early times and two are offered in their later time, even then the same span of spare time can be available which can be available by offering the *Salat* in their later time. Suppose a person offered his *Zuhr* (noon) *Salat* at 4 p.m. and *Asr* (afternoon) *Salat* at 7 p.m. Thus, he got 3 hours in between the two. If he had offered his *Zuhr* *Salat* at 2 p.m. and *Asr* at 5 p.m.; even then he would have got 3 hours. Thus, he can do as much work by offering his *Salat* in time. Then, what is the good of offering the *Salat* with delay except religious loss?

The Satan's Method of Misleading

Firstly the Satan misleads such saintly persons and

sometimes sensual wishes cause the delay. The way of misleading by Satan is that they remember some daily recital in a particular quantity and make it essential upon them at their own instances or at the instances of their shaikh who fixes time due to some particular prudence which is unnecessary and not *Fard* (obligatory) or *Wajib* (compulsory). Due to exaggeration, that scholar considered it necessary in such a way that he did not care about his important religious affairs. For example, some daily recitals are performed between the *Sunnah* and *Fard* of the *Fajr* or morning *Salat*. I myself have seen such persons making exaggeration that the congregational *Salat* starts but they are busy with their daily rituals. Sometimes the time for the *Salat* becomes narrow but they will not permit the change in their schedule whereas effecting the change is lawful in itself; but when the *Salat* was lost or its time became very narrow, the change in the schedule of the daily rituals was obligatory; but they have no care about the loss of a *Wajib* (compulsory) act. In addition to that, they are very happy and proud of their making it being necessary and consider themselves steadfast as they perform their daily rituals quite in time. I have heard a person uttering proudly, "Sir, I lose my obligatory *Salat*, but I never miss to do what has been told by the religious guide". This is the worst example of exaggeration in religion and there are the most evil persons who assign worship to the priest and monks. Its reason is ignorance of the sciences of *Shari'ah*, because they do not know the limits of deeds. Whether this ignorance is of any kind, it is the trick of Satan.

Self-Deception

Sometimes the soul involves in deception and fraud

in such a way that it is thought to wait for the people to offer their *Salat* and not offer early avoiding their lagging behind from the congregation. It is also due to affection for the people. This very thing is called self-Deception. It is named as such because apparently this idea is very good that more and more people may join the congregation. It is sensual in this way that being affectionate to the human beings is one of the characteristics of the soul, which itself is a good quality because the idea which is being generated from it that no man should be deprived from joining the congregation is very good; but every good thing is good only when it does not include a bad thing. Here the *Salat* is so much delayed that its time is narrowed down and then finished and reached to the unlawful limit, which is contemptible. Therefore, the affection also became contemptible.

The most important point is that the *Qada* (missed) of all the *Salat* (offering the prayers after the lapse of the fixed time) is available, the *Qada* for *Juma Salat* is not possible. If its time lapses, it is impossible to be performed. Though its *Qada* is possible with the *Zuhr Salat*. Thus, if someone offered the *Juma Salat*, it cannot be said to be performed because of dearth of proper time. Neither could it be performed by way of *Qada* because, *Juma Salat* cannot be offered by way of *Qada*. Rather, *Zuhr* prayer is possible as such. Thus, this *Salat* is kept as debt on him. As regards the establishment of the daily ritual by way of benefit, what is the authenticity of such benefit which necessitates so big an evil?

The Habit of delaying the *Salat* among the Scholars

Delaying the *Salat* so much perishes the *Salat*.

There is laid down a great rebuke and threat on it in the *Ahadith* of the Prophet ﷺ. Such a *Salat* is said to be that of the hypocrite. By and by even the scholars are entangled in it. It happens usually when a teacher has to finish a work or study its certain portion or an examiner has to finish the examination of a candidate or an author has to complete an essay, these objectives are preferred to the offering *Salat* in time. Its commission by scholars is more surprising than the *Mashaikh* or saints. As they are religious guides, when they do so, their followers are surely destined to ruination.

Another defect which the people do is that why offer the *Salat* so hastily that the time for the *Salat* is uncertain.

Some people have been seen and heard offering their *Fajr Salat* even before the actual time. Some exaggerating persons stand for offering their *Juma Salat* even before the actual time. Some patients have been seen offering their *Isha Salat* just some time after sunset, at once and do not care for the proper time to come.

In brief, offering the *Salat* before time or after time must be avoided. Offering the *Salat* before the actual time or when its proper time is finished, is useless.

Dearth of Management for *Salat* among the Women

Another shortfall is that the people who have whim of even a minor excuse regarding the constituents and conditions of *Salat*, they just give up due to the excuse whereas relaxation is available only in the presence of a strong excuse and not on the basis of a superstitious excuse. For example, if there is a little hot or cold weather, they, at once, resort to *Tayammum* (cleansing by clay) in place of ablution or bath. If they feel a little weakness in their tem-

perament, they offer the *Salat* by sitting. If they feel less room or accommodation in the train (which can sufficiently be arranged), they offer their *Salat* in the sitting position, and even without bothering to face the Qiblah. Sometimes, they start offering *Salat* by gestures. Rather, in train, they altogether give up the *Salat* especially, the women offer their *Salat* in the train very rarely. They compromise with themselves that here neither there is arrangement for water and place, nor the wooden plank is pure and nor the direction of the Qibla is known and neither there is full privacy. On the basis of these excuses, the *Salat* of the women is mostly lost during their travel by train.

Laziness towards *Salat* by the Hajjaj

The condition of the people going for Hajj is more wistful than those travelling by train. They do not offer their *Salat* in train or aeroplane on the basis of useless whims and Laziness. They go to perform one obligation and lose five daily obligatory *Salat* everyday. If the lost prayers of the aeroplane or ship are counted, they come to be 75 if on one side the ship takes 15 days. The number becomes 150 if the returning time is also taken as 15 days. How pitiable this is that 150 obligatory *Salat* are wasted for performing one obligation of Hajj. How can the Hajj of such a person be named as Hajj which has been performed considering it an obligation for Allah *ﷻ*, *ﷻ*. If this is so, 150 obligatory *Salat* also belongs to Allah *ﷻ*, *ﷻ*. How could one afford to lose those obligatory *Salat*? True it is the motivator of people like us is mostly the sensual facts or elimination of censure.

Nevertheless, if the *Salat* is given up on the basis of

these useless and meaningless foundation, even then and if acted upon some relaxation without a legal verdict, it will be construed as being given up. Whatever is the case, it is an evidence of great frustration. Regarding such *Salat*, Allah *ﷻ*, *ﷻ* states in the Quran:

وَإِذَا قَامُوا لِالصَّلَاةِ فَلَمْ يَكُنْ لِّلْأَذْنِ أَنْ يُرَأَوْا وَلَا يَذْكُرُونَ اللَّهَ فِي قَلْبِهِمْ

"When they stand up to *Salat*, they stand without earnestness, to be seen of men; but little do they hold Allah in remembrance."

Its main reason is based on two facts:

- 1) Ignorance of Rulings and
- 2) Lack of exaltation in heart.

Cure of the Both

1 and 2 above

1) The cure for No. one is the knowledge and awareness. Its easy way is that you must write down or keep safe in your memory the difficulties relating to *Salat* or apprehensions occurring to the mind. Then enquire about them from some scholar orally or through correspondence whenever needed.

2) The cure for No. two is that you must remember the threats against the Commands of Allah *ﷻ*, *ﷻ*. Ponder over them in order to feel exaltation of those *Ahkam* (commands). When the exaltation is felt or created, you will try and intend to do it and when you will try and intend to do so, automatically you will have an understanding about the meaninglessness and meanness of those excuses.

An Example

Think about the worldly example that a person takes a bath and changes his garments when there comes an hon-

urable guest on a function if his garments and body is dirty; but for *Salat* he makes *Tayammum* (cleansing with clay) on the basis of some excuse. Similarly, a person walks and stands without hesitation if it is necessary for him to walk or stand for long on a certain occasion; but it is difficult for him to stand during the *Salat*. Similarly, the people request the fellow travellers during travelling by train for their facility and for the accommodation for the necessity of their patients; but no request is made for the sake of *Salat*.

The Effect and Blessing of *Salat*

It is our experience that there is so much effect and blessing in *Salat* that when the people are requested for a place to offer *Salat*, they have been found rarely refusing for it. All of them have regard for the same irrespective of their creed.

Similarly, the excesses of the women, which have been mentioned above will be removed by knowing the Rulings. From amongst these excuses, one relates to the veil. After getting down from the car, offering *Salat* clad in Burqa (veil) is sufficient. Similarly, the *Hujjaj* give up the *Salat* which is for want of the exaltation of the *Ahkam* (Injunctions). If we ponder over threats for the disobedience of *Ahkam* (Injunctions), there is no apprehension of a shortfall. Specially, those who are going to perform *Nafli Hajj*, (supererogatory Hajj) must appreciate that giving up obligations for the sake of *Nafli* (supererogation) is more punishable. If a person gives up obligatory injunctions at the cost of *Nafli Hajj*, his travelling for the *Hajj* itself is not Valid.

Not adjusting components in the *Salat*

Some people commit this shortfall that they do not arrange for the performance of *Sunan* (Prophets precepts) and *Mustahabbat* (desirables). They do not perform *Qun-mah* (Rising from Ruku), *Jalsah* (sitting for short time) and *Rakooa* (Bowing) on the pattern of the *sunnah*. They do not know right and wrong recitation also. They just get relieved of the trouble of performing the *Salat*.

It is stated in the *Hadith* that the person who offers the *Salat* in this way is like one who steals from the *Salat*. In another *Hadith*, such a *Salat* is ordered to be repeated. For correction of *Rakooa* (Bowing) and *Sajud* (prostrations) etc. Only the intention is sufficient. It requires no particular arrangement. However, it will be essential to learn some special *surah* by heart for the *Sunnah Qiyam*, for which learning by heart the 30th *separa* (Part) of the Quran is sufficient. In this *separa* upto the *Surah Burooj* (burj) are *Surahs* called (خواص) (*Tiwale-Mufassil*) upto the *Surah* لِمَنْ يَعْلَمُ (Ausat-i-Mufassil) are the *Surahs* called (أعْصَمْ) (*Ausat-i-Mufassil*) and upto the *Surah Nas* are the *Surahs* called (قصاص) (*Qasas-i-Mufassil*). Remembering these *Surahs* by heart the *Sunnah* of Rakaats of the *Salat* can be performed.

Correcting the recitation of your house members is also necessary like correcting your own recitation. Correct the span of the Quran to that extent which is recited in the *Salat*. If you spend a few days for it, you can succeed very easily which will fetch you the perfection and adjustment of the *Salat*.

Shortfalls of the Wealthy Devouts

Among the wealthy devotees, particularly, a shortfall

is giving up the congregation abundantly. The sacred texts emphasize on its extreme arrangement. On the basis of the threats over its giving up, the scholars have held it obligatory. Some researchers jurists from the Hanafi School of thought also hold this view. They have equalized the sin and punishment of giving up of the congregation with the sin of giving up of an obligation.

The cause of Giving up of Congregation

The cause of giving up the congregation is mainly of two things.

1. Laziness.

2. Haughtiness that he will have to stand shoulder to shoulder with inferior people or he will have to follow an inferior person in offering the *Salat*.

Sometimes it is due to non-existence of decorative chattels in the mosque according to the dignity and habit of these people. I have seen some people making the excuse that the ablution place is bad; the mats of the mosque are rotten or dusty which make our garments dirty; or there is no ventilator or no access of air there. For want of these things, we get worried.

The Reply

I have seen a gentleman. A mosque was adjacent to his house but he never went there. Once there was an occasion of *Bismillah* for his son. A poor brother of his got angry with him on some matter. It was summer of June and July with severe heat at about noon when he took a small umbrella of a child and went for conciliation with the poor brother. O servants of Allah *عَزَّوَجَلَّ* why do you not become lazy in the worldly objects?

Regarding haughtiness, it is submitted that you should not see your dignity. Perhaps the poor man by standing with whom you feel your disgrace and insult, is more beloved of and near to Allah *عَزَّوَجَلَّ*.

Another thing is that even if your position is considered better than the poor man, you are not sent to the mosque for paying respect to them; rather you go there for the exaltation of Allah *عَزَّوَجَلَّ*. It is very surprising that such a behaviour is shown to the court of Allah. Allah *عَزَّوَجَلَّ* states:

مَا فِي رِبِّ الْكَوَافِرِ إِنَّ اللَّهَ هُوَ أَكْبَرُ (الْمُحَمَّدٌ ٢٢)

"They do not have right Estimate of Allah, For Allah is Powerful and Mighty." (22: 74)

If you feel ashamed of yourself by following the congregational *Salat* by a poor man. Does a peon not lead you to a worldly officer? Why do you not feel disgrace at that time? Why should you feel shy in respect of Allah *عَزَّوَجَلَّ*?

As regards the excuse of the lack of decorative chattels in the mosque, one must feel ashamed of himself merely by expressing it. This excuse means that the mosque is the house of the poor. So, if they invite us over there, there must be present articles according to our dignity; otherwise we do not go there. Is this really the house of the poor? Then, why demand the decorative chattels?

Some people are thought to be religious; but they do not join the congregational *Salat* by pointing out a legal defect in the Imam whereas its real cause is worldly but they base it on *Shari'ah*. For example, they say that he is involved in such and such disobediences and he is suffering from such and such innovation. The real cause of all that is haughtiness and considering the poor as base and mean which instigates them on giving up the congregation. Sometimes they ask the Mufti or the jurist, "Is he

whose wife goes without a veil, cuckold or not? And is his leading the prayer valid or not?" They put him many such questions but they do not know that offering the *Salat* in congregation is better, in every way, than offering it individually even though the Imam is innovator (but his innovation does not reach disbelief). If, really, the Imam is possessed of evils, which is causing giving up of congregation, the Imam must be terminated and, instead a *Shari'ah* abiding the excuse of giving up the congregation. If there is no power of terminating the Imam and there is an apprehension of mischief and disturbance; getting aloof is better.

Absence of Fear of Allah ﷺ in Salat

One shortfall of *Salat* is absence of fear of Allah ﷺ and presence of mind also, which both the elite and the common people do not consider a shortfall. About the demanding and aiming at the fear of Allah ﷺ and presence of mind, Allah ﷺ has stated in the Quran:

فَلَدُلُّ الْمُزْمُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ حَاطِعُونَ (الْمُزْمُونُ ٢٢:٢٢)

"Successful indeed are the Believers. Those who humble themselves in *Salat*."

The people who fall short of the fear and presence of mind have expressly been contemned as is ordained in the Quran:

الْبَيْانُ لِلَّذِينَ آمَنُوا أَنْ تَخْرُجَ الْمُرْبِيْبُ لِلْكَوْنِ اللَّهِ (الْمُزْمُونُ ٢٢:٥٧)

"Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of Allah."

Causes of absence of the fear and the presence of Mind

There are two causes of the absence of the fear of

Allah and the presence of mind.

1) Some people do not even manage for it. For them it is due to negligence and being unattentive.

2) Some people do manage it but they are ignorant of its reality and they consider it beyond the authority and power; however they are not determined to achieve it.

The cure of the first condition is present in the subject of the above mentioned verses and the cure of the second lies in understanding its reality which is being explained. The people express the excuse of giving up the *Salat* that we cannot maintain the presence of mind and the *Salat* is not possible; that is why we do not offer the *Salat*.

The Reality of the Fear of Allah

As it is with all the intentional acts that if they are intended, they become easy and if they are not intended, they become difficult. Thus, if someone holds a morsel in his hand and does not intend to swallow it, will not be easy even though swallowing itself is easy. Similarly, the achievement of the fear of Allah is easy in the same way. Its easy method is that you do not offer it without attention whatever you utter from the mouth but you must utter every word with intention and with thoughtfulness. For example, imagine that now I shall recite *Subhan Allah* ﷺ and now *Insha Allah* ﷺ, etc.

Thus when you will pay special attention to every word, extraneous ideas will stop to pour in. If this is adopted firmly, no idea will come without your intention *Insha Allah*. If worst come to worst, sometimes some idea comes, do not think why it has come. All these benefits and notes are from my teacher Mawlana Muhammad Yaqoob رحمۃ اللہ علیہ.

Miscellaneous Shortfalls

One shortfall is that many people do not know injunctions of this important and necessary thing like the *Salat* which is offered five times a day. In spite of that, it is very rarely observed that the people may enquire about these injunctions and Rulings.

1) Many People yawn or clear the throat without any pretext and without any compulsion due to ignorance that the letters clear phonetically and the *Salat* is lost.

2) Many people offer their *Salat* with such clothes as to cause non-acceptance of their *Salat*. For example, not only common people but elite also do not take care in the use of some kinds of silken and velvet clothes.

3) Some people, make the intention of *Salat* even before the Imam, during the crowded position, due to which the *Salat* does not, even, take place.

4) Some people join the congregation while the Imam is in the *Rakooa* (Bowing) position. They do not directly stand while making intention and direction do the *Rakooa* after saying the *Takbeer-e-Tahreemah* or *Allah Akbar*. This *Salat* is also void.

5) Some people want to join the congregation at the stage of *quadaah Akheerah* (last sitting) but before their uttering the *Takbeer-e-Tahreemah*, the Imam ends the *Salat* with *Salam*. When the following is not accurate, the *Salat* does not take place. Therefore, they must offer the *Salat* anew.

6) Similarly, the Imam, by mistake, stands after the *Quadaah-e-Akheerah* (last sitting) and *Masboog* or the person joining the congregation not from the very beginning, stands with the position of *Muqtadi* (one who follows the Imam) Whereas, at that time, it is not permissible for the *Masboog* to follow the Imam. Therefore, due to this *kifi*,

da, his *Salat* is also rendered invalid.

7) Similarly, if the traveller Imam stands, by mistake after two Rakaat, the *Muqeem* (local) or staying *Muqtadi*, if continues with Imam as *Muqtadi*, invalidates his prayer. Stating all the Rulings here is not aimed at; rather the aim is to state a few examples how abundantly such situations present themselves due to which the *Salat* is not validly performed and the people are unaware of that.

Carelessnesses are committed in the conditions of the *Salat* also.

8) It has been observed that some people make *Tayammum* (dry cleansing) on the cloth and pillow even if there is no dust on them.

9) Some people have been seen that they just apply the wet hand which is *Masah* (wiping) if foot etc. has been left dry during the ablution or bath; they do not wash it by pouring water on it.

10) In spite of the apprehension of the drops of urine, some persons, wash immediately with water alone but the drop again comes out. If they know it, they repeat the ablution but do not purify the trousers and sometimes, it is beyond the extent of exemption. Even then, they keep on offering the *Salat* with the same garment. If they do not come to know about it, the *Salat* will be offered without making ablution therefore, stopping of the drop is essential, on the basis of experience, it is proved that nothing is better than clo in this respect.

Making an unworthy person the Imam

Similarly, there are Imams at many places who cause the *Salat* of the people invalid or undesirable. In fact its responsibility lies on the *Muqtadis* or the follower; but they

do not consider his ability and capability at the time of his appointment; rather they appoint the most worthless person as Imam on less salary. Such persons neither know how to recite the Quran nor they are aware of the Rulings of the *Salat*. At some places, the Healthy and resourceful persons themselves become Imam due to haughtiness and pride and the *Muqtadis* or the followers have no say in it. The Imams for *Jumah* and *Id*'s prayers are of this very category in the villages and due to this very defect *Imamat* over there is hereditary and ancestral and this custom has been prevalent since the periods of the Sultans. Though there might be some wisdom in it in those days but now there exist so many defects that removal of even Imam is obligatory. If the people cannot depose them, they must get themselves aloof and manage the congregational *Salat* at some other place with mutual consultation and appoint some able person as the Imam. However, if they apprehend harm from the previous Imam, they should helplessly keep patient.

Religious Knowledge is the Cure

The cure is the religious knowledge which can be acquired by studying or associating with the scholars and awareness of these Rulings can easily be had by constantly enquiring the same.

It was brief account of the shortfalls taking place abundantly. The shortfalls which take place not abundantly are not stated intentionally. Firstly, due to their less happening and secondly, their being base is not hidden from the public e.g.

1) Offering the *Salat* or leading the congregational *Salat* without ablution due to modesty.

2) Keeping asleep after making ablution. If someone awakes from the sleep, but falsifying the others that he was not asleep and offering the *Salat* as such.

3) Absence of sincerity in *Salat* i.e., offering the *Salat* only for the sake of show or being called devout which is called hypocrisy.

Suspicion is not Disbelief

The above mentioned facts take place but not abundantly in supererogatory worships hypocrisy is found in abundance. Here we intend to state about the *Salat* which are not supererogatory. The hypocrisy takes place in the supererogatory worships when the intention is made. The person who considers it bad, keeps away from it, doubting it and keeping worried about it is harmful and ungainful as is faced by some mystics. The danger which seems to be hypocrisy, is superstition or suspicion and not hypocrisy and superstition is not accountable.

On the basis of *Ijma* or (concensus of opinion), superstition is not disbelief and it is not accountable also. Take it as it has been stated. Though this point is very brief and little, but it can be said rightly that it is great by way of benefit.

Chapter 1

Book of Cleanliness

Ahkam (Injunctions) regarding use of water

Ruling 1: The use of the impure water which has undergone all its three characteristics taste, smell and colour due to filth, is in no way right for drinking neither by human being nor it is right for the animals. It can be used for making mud. If all the three characteristics have not undergone a change, it is right to be drunk by the animals, to be used for making mud and for sprinkling in the house but such mud is not lawful for plastering the mosque.

Ruling 2: All the people can benefit from the water of river, canal and tank which are not in the land of a person and the well which has been made an endowment. No one has a right to stop anyone from its use or use such a method which is harmful for the general public. e.g. a person manages to dig a canal from a stream or a river and it makes that river or tank dry or there is an apprehension of a village or land to be drowned or ruined, this method is not correct and every person is authorized to stop from this act.

Ruling 3: If there is a well, spring, or stream in the land owned by a person, he cannot stop others to cause their animals to drink water, to make ablution or take a bath or take the water for washing clothes or watering his plants or flower beds in their house because all have a right on it. However, if there is an apprehension of ending of water by abundance of animals to consume water or there is a likelihood of destruction of the canal, he has au-

thority to stop its use.

If a person wants to stop another person from taking water from his lands it will be seen if the needy person can easily manage water from another place. For example, if a well etc. is at a distance of less than two thousand yards, and it is not in the land owned by anyone or it will cause his function disturbed and he will be harmed. If the needy person can manage his need from another place, it is good or the owner of the well will be asked to give permission to the needy person to come to his canal etc. on the condition that he will not damage the canal or the owner will be allowed to take the water according to his need. However, nobody is allowed to water his garden or field without the permission of the owner. The owner can refuse.

This very is the injunction or provision regarding the wild grass. All the vegetables without trunk are considered grass. However, the trees are the property of the land owner.

Ruling 4: If a person wishes to water his field from the well or stream of another person and the owner charges some price, it is lawful and is not disputed among the jurists. The jurists of Balkh have given verdict of its permissibility.

Ruling 5: If a person takes water in his utensil like pitcher or water skin etc. from a river, tank or well, he will become its owner and nobody can use it without the permission of the owner. However, if a person is under distress due to thirst, he is allowed to even snatch it forcibly when there is water more than the need of the owner but he will have to pay guarantee for it.

Ruling 6: The water meant for drinking of the people such as placed on the ways during summer cannot be used for ablution or bath. However if it is in abundant

quantity, then there is no harm to use it for ablution or bath. You can drink the water which is kept for ablution.

Ruling 7: If there falls in a well, one or two dropplings of cow dung etc. and is taken out unbroken; the well water is not rendered impure whether that well is in a jungle or populated place and whether the well has a parapet or not.

Description of (مسح) (Cleansing with clay)

Ruling 1: When a person gets up from his sleep, he should not put his hand in water without washing it whether his hand is pure or not. If water is contained in a small vessel, e.g. jug or earthenware pot; he should hold with his left hand and pour the water on the right hand and wash the hand thrice. Then he should hold the vessel with the right hand and wash the left hand thrice. If water is not contained in a small vessel but it is in a big vessel he should take out water from it with some earthenware cup etc. but let his fingers not dip into the water. If he finds no earthenware cup etc., he should take out water from it with bowl made of palm and the fingers do not dip into the water and wash his right hand first. Then, he should take out the water with his right hand and wash the left hand. This method of washing the hands should be used when hands are not impure. If the hands are impure, he should not put them into the jar at all; rather, he should take out the water by other method so as not to make the whole water impure. For example, he should put into water the pure handkerchief and purify his hands from the flow of water from the handkerchiefs or purify his hands through some other method whatsoever.

Ruling 2: The impurity which comes out from front

or behind, that should be laved from it.

Ruling 3: If the filth does not stick anywhere he should not lave it off with water; rather he should use clod to remove it completely, cleaning the body completely; but it is against the cleanliness of ones temperament and finally it should be cleaned off with water. However, if water is not available or there is dearth of water it is allowed.

Ruling 4: There is no special way to lave with clod. The only precaution which is to be observed is that the filth should not be let spread and the body should become clean completely.

Ruling 5: It is *Sunnah* to use water after cleaning with the clod; but if the filth spreads to the extent of the one of the old metallic one rupee coin, it is obligatory to wash it with water. Without washing it, offering of the *Salat* will not be valid. If the filth does not spread, the laving with the clod will validate the *Salat* but it will be against *Sunnah*.

Ruling 6: If laving is done with water, first both the hands should be washed upto wrists. Then, the person should go to some lonely place and sit there with his body in the loose position and wash the required place so much that his heart confirms that the body has become purified. However, if there is a person with a suspicious temperament who uses abundant water but he does not get satisfied, he is under obligation to wash it thrice or seven times and not beyond it.

Ruling 7: If a person does not have a lonely place, it is not right to take off clothes before a person, whether he is a man or woman. At that time he should not lave and should perform his *Salat* without laving because to get naked is a great sin.

Ruling 8: It is bad and prohibited to lave with bone,

filth like dung of cow or horse etc. charcoal, pebble, glass, brick, edibles, sheet of paper, right hand and it should not be done; however, if someone does it, the body will become purified.

Ruling 9: Passing urine while standing is prohibited.

Ruling 10: Facing Qiblah while answering the call of nature is prohibited.

Ruling 11: Causing a small child to answer the call of nature while facing him towards Qiblah is undesirable and prohibited.

Ruling 12: It is lawful to use for ablution the water which is left after laving and it is also right to lave with the water left after ablution but to refrain is better.

Ruling 13: When a person enters the latrine for answering the call of nature, he must after *Bimillah* at the entrance of the latrine utter this prayer اللهم اسْأْعُدْنِي مِنَ الْجُنُوبِ وَالْمُنَجَّبِ O Allah! I seek your refuge against filth and filthy things. One should not enter it with uncovered head. If he is wearing a ring bearing the name of Allah and that of His Prophet ﷺ should take it off and enter the latrine by putting his left foot first inside and do not utter then the name of Allah. If he sneezes inside, he must utter حَمْدُكَ secretly and do not utter it orally. He should neither utter something nor talk. While coming outside he should first take out his right foot and having come out of it, he should recite at its gate حَمْدُكَ اللَّهُمَّ أَنْتَ أَنْتَ عَلَىٰ هُنْدَىٰ وَعَلَىٰ سَبَقٍ "Seeking your forgiveness, all praise is for Allah Who took away torture from me and kept me in safety."

After laving he should wash his left hand by rubbing the left hand with earth or dust.

The Things to be avoided at the Time of Call of Nature

All the things which should be avoided at the time

of the call of nature are talking, coughing without need, reciting any verse of the Quran or *Hadith* or any sacred passage. Keeping with oneself a thing on which the name of Allah ﷺ or Prophet or angel or exalted person or a Quranic verse or a *Hadith* or a prayer. However, if such a thing is in the pocket or a talisman wrapped with cloth, it is not undesirable. Similarly, one must avoid answering the call of nature in the lying or standing position without necessity or doing the same after taking off all the clothes and becoming naked.

Taking Precaution while passing Urine

The Prophet ﷺ observed: "Be careful while passing urine as it mainly causes torture in the grave."

Things with which Laving is not allowed

The things with which laving is not right. Bones, edibles, dung of the animals and all the impure things, the clod or stone already used once for laving, baked brick, glass, charcoal, lime, iron, silver, gold etc. The things which do not remove the filth like vinegar etc. The things which are eaten by the animals like husk, grass etc, and the things which are precious whether the price is little or more like cloth, distilled concoction etc. Any part of man like hair, bone, flesh etc. Mat of the mosque, water, duster etc. leaves of the tree, paper whether something is written on it or not, Zamzam water, without permission anything from another's property whether it is water, cloth or anything. Bread and all those things from which a man or his animals take benefit. Laving with all these things is unbecoming.

The things to be used for Laving without aversion. All the things which are pure and can remove filth pro-

vided they are not property and have sanctity e.g; water, clod, stone, cloth without price.

How to remove filth?

Ruling 1: Filth is of two types. Firstly, that which is hard. If a small portion of it sticks, even then it is ordained to be washed away. It is called *Najasat-e-Ghaleezah* (جَلَّيْهِ) or thick filth. Secondly, that which is a little hard and is minor. It is called *Najasat-e-Khafefah* (خَفِيفَةِ) or lighter filth.

Ruling 2: The following are included in *Najasat-e-Ghaleezah*:

Blood and stools of human beings, his urine and semen, urine, stools and urine of dog and cat, flesh of swine and its hair and bones etc. and all the things made from its body etc. dung of horse, donkey, mule, cow, ox, buffalo etc., droppings of goat, sheep. In short the stools of the animals including hen, duckling, wild duck urine of all the prohibited animals like donkey, mule etc. All these things are included in *Najasat-e-Ghaleezah*.

Ruling 3: The stools and urine of small children sucking milk from their mothers chest is also included in *Najasat-e-Ghaleezah*.

Ruling 4: The droppings of the prohibited birds and urine of Halals (حرام) or permissible animals like goat, sheep, buffalo etc. and urine of horse is *Najasat-e-Khafefah*.

Ruling 5: Except hen, duckling and wild duck the droppings of all the Halal birds is pure e.g. pigeon, sparrow, etc. The urine and droppings of bat is also pure.

Ruling 6: If thin or flowing thing from the *Najasat-e-Ghaleezah* sticks to cloth or body, it is excused if its affected area is equal to or less than the area of old one ru-

pees coin. Offering of *Salat* as such i.e. without washing it validates the *Salat*; but not washing it or offering *Salat* as such continuously is bad and undesirable. If the affected area is more than that of the old metallic rupee, it is not excused and the *Salat* will not be valid without washing it. If something from the *Najasat-e-Ghaleezah* sticks like stools and dropping of hen etc., the *Salat* will be valid without washing if *Najasat* weighs five and a half masha or less than that. If the *Najasat* is more than this weight, the *Salat* will not be valid without washing it.

Ruling 7: If *Najasat-e-Khafefah* sticks to a garment or the body, it is excusable if the affected area is less than one fourth of the area of the affected portion of the cloth. If the same is equal to or more than one fourth, it is not excusable. That is to say if it sticks to the sleeve of the shirt, it should be less than one fourth of the sleeve similar is the case with Dupatta (head scarf) and other portions of the clothes. Similarly, if it sticks to the leg and it affects less than one fourth of its portion i.e., the leg it is excused. If the affected area is full one fourth, it will not be excused. Its washing is essential i.e., Without washing the affected portion the performance of the *Salat* will not be correct.

Ruling 8: The water in which *Najasat-e-Ghaleezah* is mixed, becomes also *Najis-e-Ghaleez* and if *Najis-e-Khafefah* mixes with water, it is also rendered *Najis-e-Khafef*. Whether it is less in quantity or more.

Ruling 9: If *Najis* (impure) oil mixes with a garment and the area of the affected cloth is less than the old one rupee coin; but it spreads in a day or two beyond its area of old one rupee coin, it is excusable if the area is not more than old one rupee coin but if the affected area is more than old one rupee coin, it is not excusable in which

case it must be washed otherwise the *Salat* offered wearing these garments will not be valid.

Ruling 10: The blood of fish is not *Najis* (impure). If it sticks to a garment, the garment is not rendered *Najis*. Similarly, the blood of fly, bug and mosquito is not *Najis*.

Ruling 11: If the tiny drops of urine to the extent of the point of needle fall on the garment and are not visible, it causes no harm. There is no obligation of washing the cloth.

Ruling 12: If the *Najasat* like stools or blood sticks to the cloth, it should be washed so much that the *Najasat* is removed and the blot remains no more even if requires to be washed many a time. When the *Najasat* is removed, the cloth will become pure. If it sticks to the body, the same law applies. However, if the *Najasat* is removed just in the first turn, it is better to wash the cloth twice more. If it is removed by washing thrice, it is better to wash it once. In short, it is better to wash thrice.

Ruling 13: If the *Najasat* or filth is such that by washing it many times and removal of *Najasat* does not takes away the bad smell or there is left some spot, even then the garment becomes pure. It is not essential to wash away the spot and remove the bad smell with soap etc.

Ruling 14: If there sticks some *Najasat* like urine which is not like stools, it should be washed thrice and the cloth must be rinsed every time and third time it should be rinsed with the full force. Then, it will be pure. If it is not rinsed with full power, it will not be rendered pure.

Ruling 15: If the *Najasat* sticks to a thing which cannot be rinsed as a wooden bed, mat, ornaments, dust or chinaware utensils, bottle, shoes etc., the way of purifying is to wash it. After a pause when the water stops from dripping, it should be again washed.

Ruling 16: The thing which is thin and pure like water, it is right to wash away the *Najasat* with it. If it is washed with rose water or water of some other thing or with vinegar, the affected thing will become pure; but it is not right to wash with a fatty thing like Ghee (milk butter), oil or milk, it cannot remove *Najasat*.

Ruling 17: If semen dries up after sticking on a garment, it will become pure when it is completely scrubbed, and if has not yet dried up, the garment will become pure by merely washing away. If a person did not lave after passing urine and then menses came out, the garment will not become pure by scrubbing. It must be washed away.

Ruling 18: If the thick *Najasat* sticks to the leather sock or shoe and dries up like dung, stools, blood, menses etc., rubbing it well on the ground renders it pure. Similarly, it becomes pure by scratching if no sign of *Najasat* is left. If the *Najasat* is not dried up, it should be rubbed so much as to leave no sign of it, it will make pure.

Ruling 19: If some *Najasat* sticks to shoe or leather sock, like urine, it will not be pure without washing it.

Ruling 20: The garments and the body become pure only by washing whether *Najasat* sticks to it or *Najasat* of some other type. It does not become pure by any other method.

Ruling 21: If the things like mirror, table-knife, knife, utensils of silver and gold, flower, the things made of copper, iron, glass etc. get *Najis*, they get pure by well dusting rubbing or cleaning with dust; but if these things are engraved, they will not become pure without washing.

Ruling 22: If filth dries up while lying on the ground and then becomes so dry that the sign of it is eliminated in such a way that neither the blot of *Najasat* remains nor its bad smell, it makes the ground pure; but it is

not valid to make *Tayammum* (cleansing with clay) on such a ground; however offering *Salat* on such a ground is valid, which made firm with bricks and clay of pebbles or lime, which cannot be separated from the ground without digging. They get also pure by drying of the filth and culmination of its sign.

Ruling 23: The brick, which have been merely spread on the ground without joining them with lime or clay, they will not become pure by drying up. They will have to be washed.

Ruling 24: The grass well set on the ground becomes pure by drying and losing the sign of filth. If there is loose grass, it will not become pure without washing.

Ruling 25: Impure knife, table knife or the utensils of copper and clay become pure if put in the blazing fire also.

Ruling 26: If some *Najis* (impure) thing sticks on the hand, it will become pure if some one licks it thrice with the tongue.

Ruling 27: If an unused earthenware becomes impure and the earthenware sucks the *Najasat* it will not become pure merely by washing. It should be filled with water. When the effect of *Najasat* comes into water, the water should be thrown and the earthenware is again filled with water. This act should be repeated again and again until the sign of *Najasat* no longer remains alongwith its colour and bad smell. Then, it will become pure.

Ruling 28: The earthenwares made up of *Najis* clay by a potter will remain impure so long as they are not baked. As soon as they are baked, they will become pure.

Ruling 29: If honey syrup or ghee becomes impure, water equal or more of its volume should be added to it and boiled. When water dries off, again it should be

boiled. It should be repeated thrice, it will become pure. If the ghee freezes, water should be added to it and boiled. When it melts, take it out.

Ruling 30: If a garment is coloured with *Najis* colour, it should be washed so much that the water used becomes clear instead of the coloured one, it will get pure whether the colour vanishes from the garment or not.

Ruling 31: The ashes of *Najis* things like cow dung cake is pure and so is the case with their smoke. It touches the bread, there is no harm.

Ruling 32: If one corner of the bed is *Najis* and the rest is pure, offering *Salat* on the pure corner is valid.

Ruling 33: The ground which is plastered with dung or clay mixed with dung, is *Najis*. The *Salat* offered without covering the ground with something is not valid; but it should not be so wet that some of its clay leaves the ground and sticks to the cloth put on the ground is valid.

Ruling 34: If a ground plastered by dung has dried up then it is proper to spread wet cloth over it and offer *Salat*.

Ruling 35: If a person washed his feet and walked on the ground and a mark of the foot is made on the ground, it will not make the foot impure. However, if the ground gets so wet with the water of foot that some clay or wet water sticks to the foot, it will get *Najis*.

Ruling 36: If a person slept on a *Najis* bed and the cloth got wet with the sweat, his cloth and body will not become impure. However, if it gets so wet that some *Najasat* from the bed sticks to the garment or the body, it will get impure.

Ruling 37: If *Najis* henna is applied to the hands and feet, the hands and feet will become pure by washing well thrice. It is not obligatory to eliminate the colour.

Ruling 38: If *Najis* antimony is applied to the eyes, its wiping away and washing is not compulsory. However, if the same comes out of eyes after spreading, washing becomes compulsory.

Ruling 39: If someone applied *Najis* oil to his hair or on the body, it will be pure after washing it thrice according to the principle. It is not obligatory to remove it by using soap.

Ruling 40: If a dog puts its mouth or a monkey puts its mouth in the flour, take out that portion where it has put its mouth, eating of the rest is right. If there had been the dry flour, take out that portion where its saliva has stuck. The rest of it is pure.

Ruling 41: The saliva of a dog is *Najis* whereas the dog itself is not *Najis*. Thus, if the dog touches garment or body of a person, it does not become *Najis* whether the body of the dog is dry or wet. However, if there is stuck some *Najasat* on the body of the dog, then it is different.

Ruling 42: While wearing a wet underwear and air comes out the garment does not become impure.

Ruling 43: The garment which got wet with *Najis* water, a pure garment was placed near it, the wetness passed to this garment but neither any colour of the *Najasat* appeared on it nor some bad smell. If this pure garment got so much wet, by rinsing it, a drop flows or the hand gets wet, that garment will also become *Najis* otherwise it will remain pure. If the garment wet with particular *Najasat* of urine etc. is wrapped with another garment and the latter is affected with moisture or blot, it will become impure.

Ruling 44: If a wooden plank is impure from one side and pure from the other, if it can be sawed from within, turning it over and offering *Salat* on it is right and if it

is not so thick, offering *Salat* on it is not valid.

Ruling 45: If there is cloth with two folds one of which is pure and the other is impure. If both the folds are not sewn, offering *Salat* on the pure side is valid. And if both the sides, or folds sewn, it is not valid to offer *Salat* on the pure side also.

How to take a bath? Its obligations and Rulings

Ruling 1: The person, intending a bath, should first wash his both hands upto wrist. Then he should wash the private parts whether there is *Najasat* on the private parts or not. In every case both these should be washed first. Then, he should purify the place of the body, which is affected by the *Najasat*. Then, he should make the ablution. If he is making the ablution or taking a bath while sitting on a stool, he must wash the feet also while making the ablution; but if he is on such a place that the feet will be polluted and he will have to wash them again, then he should make complete ablution without washing the feet. Then, he should pour water on his shoulders thrice each first on the right shoulder and then on the left shoulder. In such a way that the water flows on whole of the body. Then, he must shift from that place to a pure place and should wash his feet. If he had washed them while making ablution then he need not wash them again.

Ruling 2: He must first rub the whole body well. Then, he should flow water on the whole body so that water reaches well on every part of the body leaving no place dry.

Ruling 3: The method of taking a bath described above is according to *sunnah*. There are certain things which are obligatory (عُيُون) without the performance the

bath is not valid and the man remains impure and certain things are according to *Sunnah* the performance of which entails reward; however, the bath is valid, if they are not performed.

Obligations and Rulings of a Bath

Only three things are obligatory (وَجِيْد) gargling in such a way that water reaches in whole of the mouth, pouring water into the nose to that extent where the nose is soft and to flow the water on whole of the body.

Ruling 1: While taking a bath, a man should not face towards the *Qiblah*. He should neither use water abundantly nor very little. He should take a bath on such a place where he is not seen by any person and should not talk while taking a bath and he must wipe out his body after the bath and make haste in covering his body so much so that if he had not washed his feet while making the ablution, he must, after leaving the place of bath, first cover his body and then wash the feet.

Ruling 2: If a person takes a bath in a lonely place where nobody can see him, he is allowed to take a bath even in the naked position whether he takes a bath in the standing position or in the sitting position and whether the bath room is with a roof or without it; however, taking a bath in the sitting position is better because of privacy. Opening the body or becoming naked from the navel to the knee before a man or a woman is a sin. Mostly, the women take a bath in the naked position before their fellow woman. It is very bad and immoral.

Ruling 3: The bath will be complete when a man pours water on the whole body, makes gargling and puts water in his nose whether he intends to take a bath or not.

If a man stands in the rain with the object of getting cool and fell in a tank etc. and whole of his body got wet and he made gargling also and put the water into his nose. Similarly, it is not necessary to recite the *Kalimah Tayyibah* or blowing it over water after incantation. The man becomes pure in every condition whether he recites the *kalimah* or not. Rather recitation of no supplication is better while taking bath. He should not recite anything.

Ruling 4: If any part of the body remains dry even equal to a hair during a bath, the bath will not be valid. Similarly, if he forgets to do gargling or putting water into his nose even then, the bath is invalid.

Ruling 5: If someone recollects after taking a bath that such and such place remained dry, it is not obligatory for him to take a bath again; rather he should wash that portion which had been left dry. Only wiping with hand is not sufficient; rather he should take some water and pour it on that part. If he forgot to do gargling, he should now do the gargling. Similarly, he can put water in the nose now if he did not do it before. In short, he can do what is left and he need not take a bath anew.

Ruling 6: If pouring water on the head is harmful in anyway, he must wash the rest of the body leaving the head. It will be a valid bath; but when he is in normal health, he must wash the head and need not take a fresh bath.

Ruling 7: It is essential to pass the water inside the skin of the penis is an obligation. If it is not washed the bath will not be valid.

Ruling 8: If the hair of the head are loose, it is obligatory to wet all the hair and carry the water to the roots of the hair. The bath will not be valid even if a single hair remains dry and to the root of which water does not reach. If

the hair of the head are plaited, the wetting of the hair is exempted. However, carrying water to their roots is obligatory. Even a single root should not remain dry. If the water cannot be carried to the roots without unimplanting the hair, they should be made loose and should also be made wet.

Ruling 9: Large nose ring, ear rings and rings must be stirred well so the water goes into the holes. The water must be entered into the holes intentionally even if the ear-rings are not worn lest it does not go into the holes invalidating the bath. However, if rings equally are loose enough and the water passes easily it is not obligatory to pass the water through them, rather it is *Mustahab* (desirable).

Ruling 10: If oil has been applied to the hair or hands and foot, not enabling water to stay and rolls down as it falls on the body, it does not matter. When water has been poured on whole of the body and head the bath is valid.

Ruling 11: If a piece of some edible is stuck in between the teeth, it should be taken out with a tooth pick. If water does not reach in between the bath will not be valid.

Ruling 12: If painting of one's lips is for the sake of beauty, it should be removed and then gargling should be done otherwise the bath will not be valid.

Ruling 13: If the eyes of someone are sore and they release fluid in a great quantity, gets dried and is not removed, water will not reach in the eye, its removal is obligatory without which both ablution and bath will be invalid.

Ruling 14: If on nails some dried stuff sticks and the water did not wet that portion, the bath will not be val-

id. If noticed later the stuff should be removed and water be poured. In case the *Salat* has been offered during this period, it should be repeated.

Ruling 15: If hand and feet get sore and ointment is applied to it, pouring water over it is enough.

Ruling 16: Care should be taken in putting water in ears and nose, if water does not wet according to its requirements, the bath will not be valid.

Ruling 17: If someone did not rinse his mouth at the time of taking bath but drank mouthful of water, the bath is valid whether rinsing of mouth is done or not.

Great Farting

Its causes and Rulings

In order to get pure from the great *farting* a bath is essential. It is caused due to four reasons.

First Cause: The first cause is the ejection of semen i.e., coming of semen due to lust whether during sleep or while awake, consciously or unconsciously, having sexual intercourse or without, due to lustful thinking, shaking, molesting any particular portion of the body or due to some other motive.

Ruling 1: If the semen ejaculates due to lust but while coming out of its particular place, there existed no lust, taking a bath will become obligatory e.g., the semen ejected due to lust; but the person placed his or her hand on the hole of the particular place and stopped it with the hand or a piece of cotton. After sometime, when there was no more lust, the hand or the piece of cotton was removed and the semen came out without lust, even then taking a bath will be obligatory.

Ruling 2: If semen came out from the particular part of the body of a person and he or she took a bath and after

the bath, again some semen came out without lust, in this case, the first bath will become void and a new bath will become obligatory provided this semen comes before sleep or before passing urine before walking for forty steps or more. If *Salat* has been offered before this latter quantity of semen, that *Salat* will be held valid and its repetition is not obligatory.

Ruling 3: If semen comes out from the particular part after passing urine, the bath will be obligatory provided it is with lust.

Ruling 4: If a man or a woman finds wetness on the garment or body after getting up from the sleep, the bath is obligatory in the following eight cases.

1) There is certainty or domineering likelihood that it is semen and it is due to wet dream.

2) It is certain that it is semen and one cannot recollect a wet dream.

3) It is certain that it is minor involuntary sexual discharge and it comes to mind that it is due to wet dream.

4) There is a doubt that it is semen or minor involuntary seminal discharge and you remember that it is due to wet dream.

5) There is a doubt that it is semen and you recollect it to be a wet dream.

6) There is a doubt that it is minor involuntary seminal discharge and the wet dream comes to mind.

7) There is a doubt that it is semen or minor involuntary seminal discharge and wet dream comes to mind.

8) There is a doubt that it is semen or minor involuntary seminal discharge and the wet dream does not come to mind.

Ruling 5: If a person is not circumcised and his semen remains inside the skin of the particular part which

is cut during circumcision after coming out of the particular hole, the bath will become obligatory even though the semen does not come out of the skin.

The Second Cause: *Haj* (جَهَنَّمَ) is insertion of the head of a particular part of the body of an alive man or woman. Or into the back portion of an alive man. Whether the person is a man, a woman or eunuch and whether semen falls or not, in this case if both of them are mature, obligation of taking a bath will be upon them otherwise that party will be under obligation to take a bath who is mature.

Ruling 6: If the woman is of minor age but is not such a minor that there is apprehension of joining of her front portion of the particular part and the hind portion at the time of doing sexual intercourse, with the penetration of the head of the particular part of the man into that of hers, the bath will become obligatory if he is major.

Ruling 7: The man whose testicles have been cut, if the head of his particular limb i.e., the penis, is penetrated into the back portion of someone or the particular limb of a woman, taking a bath will become obligatory on both of them if both of them are major otherwise only for him who is major.

Ruling 8: If the head of the penis of a man has been cut, the quantity will be considered from the remaining part i.e., if the portion of the remaining penis, equal to the head of the penis, enters the particular part of the woman, taking a bath will be obligatory otherwise not.

Ruling 9: If a person penetrates his penis after wrapping it with a piece of cloth, taking of a bath will be obligatory if heat is felt from the body of the other person; but the precautionary measure is that taking of a bath will become obligatory whether heat of the body of the other per-

son is felt or not.

Ruling 10: If a woman, under the pressure of sex appetite, penetrates into her particular part the penis of a lustless man or an animal or a piece of wood etc. or her finger, even then taking a bath will become obligatory for her whether sperm falls or not, this is the opinion of the commentators whereas in real religion (Islam), taking of a bath will not be obligatory without seminal discharge.

Third Cause : To be pure from menses.

Fourth Cause : To be pure from bleeding due to child birth.

Injunctions regarding Well

Ruling 1: When some filth falls into a well, it becomes impure and it becomes pure by taking out the water whether a small quantity of filth falls or a large quantity. It will become pure when whole the water is taken out. Similarly, the string and the bucket with which water is taken out, will automatically become pure with the well getting pure. They need not be washed for rendering them pure.

Useful lesson: Taking the whole water of the well means to take out as much water as will not fill even half of the bucket.

Ruling 2: If the dropping of pigeon or sparrow falls into a well, it does not get impure whereas it gets impure in respect of hen or duckling and the whole of the water is required to be taken out.

Ruling 3: If a dog, cat, goat etc. passes urine into a well or any other filth falls, the whole of the water will be taken out.

Ruling 4: If a man, dog a goat or an animal equal to it falls into a well and dies, the whole of the water will be taken out. If the death takes place outside the well and

then it falls into the well, the same will be the injunction i.e., the whole of water will be taken out.

Ruling 5: If a living thing dies in the well and swells or bursts, the whole of the water will be taken out whether the animal is big or small. If a mouse or sparrow, after death, swells or bursts, the whole of the water will be taken out.

Ruling 6: If a mouse or sparrow or any other thing equal to it falls into the well and dies, but it did not burst, taking out of twenty bucketful of water is obligatory. If thirty bucketful of water is taken out, it is better. The animal which does not have flowing blood, the water does not get impure by its dying in the water.

Ruling 7: Regarding the big lizard which does not have flowing blood, the injunction is the same as in No. 6 above.

Ruling 8: If a pigeon, hen, cat or an animal equal to it falls into the well and dies and does not swell, forty bucketful of water is required to be taken out. If sixty bucketful of water is taken out, it is better.

Ruling 9: The bucket which is kept on a well, to take out water should be taken out by measuring with it. If water is taken out with a big bucket, the calculation must be done accordingly.

Ruling 10: If the well has a big spring that whole of the water cannot be taken out because as soon as the water is taken out, more water comes into the well. Make an estimate of water present in the well and take out water equal to the same volume.

Useful lesson: There are many ways of making an estimation of water.

1) For example, the depth of water in the well is five arm length, take out in continuity one hundred bucketful

of water. Now, measure the depth of the water in the well. Say, now it is four arm length, it means that if five hundred bucketful of water are taken out, the whole water will be taken out, being equal to the water present originally in the well.

2) Choose such two religious men who can estimate about water in the well. Take out as much water as they ask to do. Where both these ways seem difficult, take out three hundred bucketful of water.

Ruling 11: If there is a dead mouse or some other animal and it is not known as to how much time ago it fell into the well. But as yet it has neither swelled nor burst. The people who have made ablution from it, they must repeat their *Salat* of twenty four hours. Similarly, the clothes which have been washed during the last twenty four hours, must be washed again. If the dead animal has swelled or burst, the *Salat* of the three days must be repeated. However, the people who have not performed ablution with this water, they need not repeat their *Salat*. This is due to precaution otherwise some of the scholars are of the view that the water of such a well be deemed impure only from the time when it has come to the knowledge of the people and the *Salat* offered and the ablution performed before that time all will be deemed valid. If someone acts upon that, it is also correct.

Ruling 12: If a person gets down into the well for searching the Bucket in order to get water for his bath and there is no filth on his body and clothes, the well will not get impure. If filth is sticking on his body and clothes, the well becomes impure and whole of the water will be required to be taken out. If there is a doubt regarding the garment to be pure or impure, even then the well will be considered pure. If twenty or thirty buckets of water are taken

out for the satisfaction, there is no harm.

Ruling 13: If a mouse or a goat falls into the well and is taken out alive, the water is pure.

Ruling 14: A cat catches a mouse and the mouse gets injured with the teeth of the cat, then the mouse, getting released from the cat, falls into well, the whole of water will have to be taken out.

Ruling 15: If the mouse polluted with filth falls into a well, the whole of the water will have to be taken out whether the mouse is taken out dead or alive.

Ruling 16: If the tail cut from the body of the mouse falls into a well, the whole of the water will be taken out. Similarly, if the tail of the lizard which has flowing blood, falls into the well, the whole of the water will be taken out.

Ruling 17: If the thing which impurifies the well by falling into it, cannot be taken out in spite of the efforts, the nature of the thing must be tried to be known. If the thing is such that it is pure in itself but sticking filth makes it impure like impure cloth, impure ball, impure shoes, taking out water is exempted. Take out some water without counting the buckets. If the thing itself is impure, such as a dead animal like a mouse etc., the well cannot be pure unless it is ascertained that it has become like dust after being rotten. When it is so ascertained, take out whole of the water, the well will become pure.

Ruling 18: The water which is necessary be taken out from the well can be taken out as a whole or installment, the well will become pure in each condition.

Aspects of licking by animals

Ruling 1: Licking of a human being is pure whether he is irreligious or with menstrual course or impure due to

bleeding due to child birth, he or she is pure in every state. Similarly, the sweat of anyone of them is pure. However, if impurity is on his hand or mouth, lick or touch will make it impure.

Ruling 2: The licking of a dog is impure. If it puts its mouth in some vessel, it will become pure only if it is washed thrice whether it is made of clay or copper etc. By washing, it becomes pure altogether; but it is better to wash it seven times, once it should be cleansed with dust.

Ruling 3: The licking by a pig is also impure. Similarly, of a lion, wolf, monkey, jackal etc. which are wild animals, is impure.

Ruling 4: The licking of a cat is, undoubtedly, pure; but it is undesirable. Therefore, such water should not be used for ablution. However, if some other water is not available, it can be used for ablution.

Ruling 5: If a cat puts its mouth in milk or curry etc. a rich man should not eat it. Allah has blessed him with abundance; but it is allowed to be eaten if he is a poor man. There will be no harm. Rather for such a man it is not desirable also.

Ruling 6: If a cat has eaten up a mouse and has put its mouth after some interval it has licked its mouth with the tongue, it will not become impure; however, it will remain undesirable.

Ruling 7: If a hen puts its beak in eatables or water, which loiters here and there and eats filthy things freely, is undesirable and the hen which is kept closed in a cage licks, is not undesirable.

Ruling 8: The left over booty of the hunting birds like hawk, falcon etc. is undesirable but the pet which does not eat the flesh of dead animal and the beak of which is beyond any doubt of being stuck with a filth is pure.

Ruling 9: The licking, putting beak or tongue in eatables of all the animals and birds like the *Halal* or permissible animals such as ram, goat, sheep, cow, buffalo, deer etc. and *Halal* birds such as sparrow, parrot, dove etc. also of a horse is pure.

Ruling 10: The articles licked by animals which live in the house, like snake, scorpion, mouse, lizard etc. is undesirable.

Ruling 11: If a mouse trims bread and eats it, it is better to tear some of it from the trimmed portion and then eat it.

Ruling 12: The licked items by a donkey and a mule is pure undoubtedly; but it is doubtful regarding its being pure for ablution. Thus, if no water except the licked water is available a person can perform ablution or *Tayammum*, if other water is not available whether he performs ablution first or *Tayammum*. Both are permitted.

Ruling 13: The sweat of the animals, the licking of which is impure, is also impure and the sweat of the animals, the pure of which is pure, is also pure. Similarly, the sweat of the animals of which the licked items are undesirable, is also undesirable and the sweat of donkey and mule is pure. If that is stuck to the garments, washing is not obligatory but washing is better.

Ruling 14: If someone has reared a cat which sits near the master and licks his hands etc., the part of the body etc. which it licks or to which its mouth saliva is stuck, should be washed. If it is not washed or let it remain as such, it should be undesirable and bad.

Ruling 15: The licked food and water of a strange man is undesirable for a woman when she knows it and if she does not know it, it will not be undesirable for her.

What makes a Bath Obligatory?

Ruling 1: If the sperm comes out while sleeping or when awake with sexual passion, taking a bath becomes obligatory whether by a man's touch or just by thinking or due to any other reason; taking a bath becomes obligatory in every condition.

Ruling 2: On getting up, if there is sperm sticking to the garment or body, taking a bath is obligatory whether it ejected in a dream or any other reason.

Warning: When passionate, the fluid which comes out in the very beginning and the passion becomes stronger on its ejection and does not decrease, is called minor involuntary seminal discharge and the fluid coming out after full satisfaction is called sperm or semen. The distinction of both of them is that with the discharge of sperm the heart is fully saturated and the passion cools down and the sperm fluid is thick. So, with the minor involuntary seminal discharge taking a bath does not become obligatory; however it invalidates the ablution.

Ruling 3: When the head of penis penetrates or is hidden, taking a bath becomes obligatory whether the sperm emits or not. If the penis of a man goes in from the front side, even then taking a bath becomes obligatory whether nothing has been emitted. And if it has penetrated from the back side, even then the taking of a bath is obligatory; but doing it or getting it being done from the back side is a great sin.

Ruling 4: The blood which comes out from the body of a woman from the front side, is called menses or menstrual course. When its bleeding stops, taking a bath is obligatory. And the blood which comes out from the body of a woman after the birth of a child is called puerperal

haemorrhage or blood of child birth. On its stopping also, taking a bath is obligatory. The gist of all that is that four things make taking a bath obligatory.

1) Coming out of sperm with passion. 2) Penetration of the head of penis of a man. 3) Menses. 4) Stopping of the blood of child birth.

Ruling 5: If a man has sexual intercourse with a young girl who has not yet matured then it is not obligatory (*Wajib*) for her to have a (purifying) bath. However, she must be asked to have a bath to accustom herself to it.

Ruling 6: Keeping near to the man while asleep, if a woman saw a dream of committing sexual intercourse and felt enjoyment also, she is not under obligation to take a bath if she found no sperm being emitted. If there has been emission of sperm, taking a bath will be obligatory. However, if something wet seems to be on the garment or the body; but if it is a thought then it is merely a minor involuntary seminal discharge, even then taking a bath is obligatory.

Ruling 7: If a little sperm came out and a bath is taken; then, after taking a bath some more sperm came out, again taking a bath is obligatory. And if, after taking a bath, the sperm of the man, which was still inside, came out, the taking of a bath becomes valid. Taking a bath again is not obligatory.

Ruling 8: The sperm emitted itself due to illness or due to some other reason, but without passion and desire, taking a bath is not obligatory; however, the ablution will be invalidated.

Ruling 9: Both the spouses were sleeping on the same bed. When they got up, they saw a blot on the bed-sheet and neither does man remember that he has seen a dream nor the woman. The precaution is that both of

them should take a bath; because it is not known as due to whose sperm this blot is.

Ruling 10: When a disbeliever embraces Islam, it is desirable for him take a bath.

Ruling 11: When someone gives a bath to a dead body, it is desirable for him to take a bath after giving a bath to the dead person.

Ruling 12: The person who is under obligation to take a bath, if, wants to eat or drink something, he must first wash his hands and mouth and gargle then he should eat or drink something. And if he eats and drinks without washing hands and mouth, even then it is not a sin.

Ruling 13: The persons who are under obligation to take a bath; are not permitted to touch the Holy Quran, its reading and going to the mosque. It is permitted for them to utter the name of Allah, reciting the *Kalimah* and rendering blessings and peace upon the Prophet ﷺ. We shall describe these when dealing with the Rulings on menses *Insha Allah*.

Ruling 14: Touching the books regarding *Tafsir* without an ablution or without taking a bath is undesirable and touching Quran having a translation is prohibited altogether.

Conditions making Bath Obligatory

1) If a disbeliever embraces Islam and while in the state of disbelief, a great farting occurred to him. He did not take a bath or if he took a bath, it was not valid. After embracing Islam, he must take an obligatory bath.

2) If a person comes of age before the age of fifteen years and he gets his first wet dream, taking a bath is obligatory on him as a precautionary measure. However,

meeting the nocturnal pollution after it or after the age of fifteen years, taking a bath is obligatory on him.

3) Giving bath to a dead body of a Muslim is *Fard Kafayah* ﷺ (a general obligation) upon all the Muslims.

The Cases not necessitating Obligatory Bath

Ruling 1: If the sperm does not ejaculate due to passion, taking a bath will not be obligatory. If the sperm of a person gets emitted without passion such as by carrying a load or he fell down from a higher place or someone beat him or a shock, taking a bath will not be obligatory for him.

Ruling 2: If a man commits sexual intercourse with a woman of minor age, taking a bath will not be obligatory on him provided the sperm does not fall down and the woman is so minor that there is an apprehension of joining the particular place and the anus while committing the sexual intercourse.

Ruling 3: If a person wraps cloth on his penis and commits sexual intercourse taking of bath is not obligatory, if the cloth is so thick that the taste of intercourse and the heat of the body is not felt due to it; the precaution is that taking of a bath will be obligatory if the heat of penis gets in.

Ruling 4: If a person penetrates a portion less than the head of his penis, taking a bath will not be obligatory.

Ruling 5: Taking of a bath does not become obligatory by the minor involuntary seminal discharge.

Ruling 6: A prolonged menstruation does not make bath obligatory.

Ruling 7: If a person is suffering from the emission of sperm, he will not be under obligation of taking a bath

with the emission of the sperm.

Ruling 8: Getting up from the sleep, if a person finds his clothes wet, taking a bath will not be obligatory on him in the following cases:

1) He is sure that it is minor involuntary seminal discharge and he cannot recollect the wet dream.

2 and 3) He has a doubt about its being minor involuntary seminal discharge and cannot recollect wet dream.

4 and 5) He is certain that it is minor seminal discharge and he can or cannot recollect that it is due wet dream.

6) He has a doubt that it is sperm or minor involuntary seminal discharge and he cannot recollect that it is due to wet dream. However, he must take an obligatory bath in cases of 1), 2 and 6) as a precautionary measure. If he does not take a bath, his *Salat* will not be valid and he will be committing a heinous sin; but there is a difference of opinion between Imam Abu Yousuf and Imam Abu Hanifah and Imam Muhammad and the verdict or the view of better two Imams holds good.

Ruling 9: The act of enema in the back portion of the body does not necessitate the obligatory bath.

Ruling 10: If a man penetrates his penis in the navel of woman or a man and the sperm does not emit, taking a bath will not be obligatory.

Ruling 11: If a person sees his sperm falling and he feels the taste of falling the sperm also in a dream; but he finds no wetness or clue on the garments, taking of a bath will not be obligatory.

Cases necessitating a Bath according to *Sunnah*

1) Taking a bath on Friday from *Fajr* (فجر) till the

time of *Jummah Salat* is *Sunnah* on those who are under obligation to offer their *Jummah Salat*.

2) The taking of a bath on *Id* (عید) after the *Fajr* (فجر) is *Sunnah* upon those who are under obligation to offer *Idain* (عیدین) *Salat*.

3) Taking a bath is *Sunnah* for wearing *Ithram* (إحرام) for *Hajj* or *Umrah*.

4) The person performing *Hajj* must take a bath on the Day of *Arafah* after *Zawal* or sunset is *Sunnah*.

The Cases of Taking a bath being *Mustahab* (Desirable)

1) In order to embrace Islam, it is desirable to take a bath if he is pure from a great farting.

2) Every woman who attains the age of fifteen year and does not possess any symptom of maturity taking a bath is *Mustahab* for her.

3) It is *Mustahab* (desirable) to take a bath after overcoming the spell of insanity, madness and the effects of intoxicants.

4) For persons who give a bath to the dead bodies, taking a bath is *Mustahab* (desirable).

5) Taking a bath on the night of the fifteenth *Shaabani* or *Shab-e-Braat* is desirable.

6) During the nights of *Lailat-ul-Qadr*, (Night of Power) it is desirable to take a bath for a man who has come to know of *Lailat-ul-Qadr* (Night of Power).

7) It is desirable to take a bath before entering the city of *Madinah Munawwarah*.

8) It is desirable to take a bath in the morning after *Fajr* (فجر) on the tenth of *Zul Hajj* in order to stay in *Medafrah*.

9) It is desirable to take a bath for *Tawaf-e-Ziarat*

(طهارة حجّ) (circumambulation after Hajj).

10) It is desirable to take a bath before throwing stones during *Hajj*.

11) It is desirable to take a bath before offering the *Salat of Kasoof* (Solar eclipse), *Khasoof* (Lunar eclipse) and *Istisqa* (Rain).

12) Taking a bath for offering the *salat al-Khauf* (fear) and *salat al-Museebah* (distress) (صلوة الخوف وصلوة المصيبة) is desirable.

13) Taking a bath is desirable for repentance.

14) The person returning from the journey, it is desirable to take a bath when he reaches back to his country.

15) It is desirable to take a bath in order to attend a public meeting and on wearing new garments.

16) It is desirable to give a bath to the killed person.

The water valid for Ablution and Bath

Ruling 1: The ablution and bath is valid with the water of rain, stream, ravine, spring, well, and of rivers whether it is sweet or alkaline.

Ruling 2: It is not valid to perform ablution with juice of some fruit, tree or leaves. Similarly, the liquid which comes out of a water melon or sugarcane, cannot be used for ablution and bath.

Ruling 3: The water in which other things are mixed, or something is cooked in it or it is rendered to something which is not called water, in general conversation; rather it has been given some other name, it cannot validly be used for ablution and bath e.g., soup, syrup, molasses, vinegar, essences of rose etc. which cannot validly be used for ablution.

Ruling 4: The water, with which is mixed some

pure thing or there has taken place some difference of colour, taste or smell, but that thing is not cooked in water; neither there has taken place some change in its nature then such as mixing of sand with the flowing water or saffron has fallen into it effecting a very light colour to it or there has fallen some soap or some other thing into it, all such kinds of water can be used for ablution and bath validly.

Ruling 5: If something is cooked in water changing the colour, taste etc., the ablution made from it is not valid. However if some thing is cooked which cleanses the dirt, the water does not get thick, making ablution with it is not valid as the leaves of the jujube (جوز) tree are cooked in water for giving a bath to a dead body, there is no harm in it. However, if it is cooked so long as to make water thick, the ablution and bath is not valid with it.

Ruling 6: Saffron was solved in water for colouring a cloth, such water is not valid for ablution.

Ruling 7: If some milk has been mixed with water, the ablution with this water is not valid if the colour of milk dominates. If the quantity of milk was in a very little quantity as not to give colour to water, the ablution will be valid with it.

Ruling 8: Some quantity of water was available in the jungle. It can be used for ablution till the time it becomes certain that a filth was mixed with it. This water should not be given up merely on the basis of this whim that it may be *Najis* or impure. In the presence of this water, *Tayammum* will be invalid.

Ruling 9: If leaves etc. of a tree fell into a well and its water began giving bad smell alongwith a change in colour and taste, even then ablution is valid with it so long as the water remains as such.

Ruling 10: The water in which some filth falls both ablution and bath with it are not valid whether that filth is less or more. However, if the water is flowing, it does not become impure by falling of filth into it so long as no change in its colour or taste takes place. And when there occurs a change of colour and taste due to the filth or it starts giving bad smell, even the flowing water will become impure and the ablution with it is not valid. The water which flows with grass and leaves with it, it is flowing water howsoever slow it flows.

Ruling 11: If there is a very big reservoir of water, which is ten feet long, ten feet wide and ten feet deep and taking from it a handful of water does not cause its bottom's visibility, it will be like flowing water. Such a tank is called *Dehdardah* (دَهْدَرْدَه) or that reservoir with ten as its three dimensions. If there falls in it the filth which is not visible such as a dead dog. The ablution should not be made from the side to which is lying the dead dog. The ablution can be made from any water side. However, if there falls in such a reservoir so much filth which may change its colour or taste or it starts giving a bad smell, it will become *Najis* or impure.

Ruling 12: If there is a reservoir with its dimensions as twenty arm length long and five arm length wide or twenty five arm length long and four arm length wide, it is also like a *Dehdardah* (دَهْدَرْدَه) reservoir.

Ruling 13: If there is lying filth on the roof and it rains and water flowed through the aqueduct, this water will be *Najis* if half or more than half of the roof is impure and if more than half of the roof is pure, the water will be pure. And if the filth is lying near the aqueduct and it is so much that all the water comes after mixing with it, then the water will be *Najis*.

Ruling 14: If the water flows very slowly the ablution should not be made in haste to avoid coming into hand the used water with dust etc. of *Dehwardah* reservoir.

Ruling 15: The water being taken from the (side of *Dehwardah* reservoir) where the water has fallen in which something has been washed, is not *Najis*.

Ruling 16: If a disbeliever, a boy or a child put his hand into the water, if does not become *Najis*. However, if it is known that filth was sticking to his hand, it will become impure. In the case of a small child nothing can be said with certainty, such water should not be used for ablution so long as other water is available.

Ruling 17: The water will not become *Najis* in which there falls an animate creature which does not have flowing blood or getting dirt outside, it falls into the water such as mosquito, fly, hornet, scorpion, bee or the like.

Ruling 18: The thing which takes birth in water and always lives there, the water does not get *Najis* by its dying in it such as fish, frog, tortoise, crab. And if such a creature dies in a thing other than water such as vinegar, molasses, milk etc. It will not make them impure. The land frog and water frog are applied with the same law i.e. Neither does this kind of frog make it impure nor the other kind; but if the land frog has flowing blood in it, it will make impure the substance in which it dies.

Useful Lesson: The symptom or indication of the river frog is that there is fixed thin skin between its fingers. And the fingers of the land frog are apart and separate from each other.

Ruling 19: The living creature which lives in water; but its birth is not in the water, the water gets impure on its dying in water such as duckling, wild duck. Similarly,

if a frog dies and falls into the water, it will make it impure.

Ruling 20: If a frog or a tortoise dies in water, gets rotten and breaks into pieces, even then it will remain pure; but using it for drinking and cooking is not advisable; however, it can be used for ablution and bath.

Ruling 21: There is a danger of white spots on the body with the use of water heated by sun; therefore, it should not be used for ablution and bath.

Ruling 22: The skin of a dead animal becomes pure when it is dried in the sun and is tanned by applying some medicine and dried, it becomes pure by keeping it for some period. It is valid for offering the *Salat* on it and keeping it as a water skin for storing water. All the skins get pure but using the human skin and getting any benefit from it is a great sin.

Ruling 23: The skin of a dog, cat, lion etc. after treating their skins get pure. It could also be purified by uttering *Bismillah* (بِسْمِ اللَّهِ). However, by slaughtering and uttering *Bismillah* (بِسْمِ اللَّهِ), their meat does not get pure and its eating is also not valid.

Ruling 24: The hair, horns, bone and teeth of a dead animal are pure. If they fall into water, they do not make it impure. If some fat of such a dead animal is sticking to it, it will be *Najis* and the water will also get *Najis*.

Ruling 25: The hair and bones of human-being are also pure; but using and getting benefit from them is not valid. They should be buried.

Description of attaining puberty by a Girl

Ruling 1: When a girl has menstrual course or she did not get it or it remained in her belly or it did not re-

main in the belly; or she saw herself in a dream having sexual intercourse by a man, got taste and her sperm came out. In all these three cases, she will be considered to have attained puberty, she will be under obligation to perform all the acts of *Shari'ah* e.g. *salat*, *fasting* etc. but if none of these three conditions are found in her, she will be construed to be of puberty, and she will be under obligations of all the *Ahkam* (Injunctions) which are binding on matured persons.

Ruling 2: Coming of age is called attaining puberty in *shariah*. No woman can attain puberty before the age of nine year. Even if she bleeds, it will not be considered menstrual course; rather it will be *Istihada* (إِسْتِهَادَةً) (bleeding in excess of ten days) which will be described later.

Description of Menstrual Course and *Istihada* (Menstrual Bleeding)

Ruling 1: The ordinary blood with which a woman suffers from her front side is called menstrual course.

Ruling 2: The minimum duration of the menstrual course is three days and three nights. And maximum duration for it is ten days and ten nights. If a woman has the bleeding for less then three days and three nights, it will not be menstrual course, rather it is *Istihada* (Menstrual Bleeding) which takes place due to some illness. If the bleeding takes place for more than ten days, it will be considered *Istihada* (Menstrual Bleeding) during the period which is in excess of ten days and nights.

Ruling 3: If three days have passed and three nights have not passed, i.e. from the morning of Friday the bleeding started and stopped on Sunday after sun set, even if the period is slightly less then three nights and days, it is not menses but *Istihada* (Menstrual Bleeding).

Ruling 4: During the menstrual period, the fluid coming out, colour of which is red, yellow, green or dusty (light brown) it is all menstrual course. After this clearance of colour will be the end of the period.

Ruling 5: The menstrual course does not come before the age of nine years and after the age of fifty five years. Therefore, the blood which emits from the front side of the body of the girl of less than nine years is not menstrual course, it is *Istihadah*. If it is caused after the age of fifty five years and is of dark red or black in colour it will be menstrual course. If it is yellow, green or dust colour it is *Istihadah* (Menstrual Bleeding). In case the blood of yellow, green or of dust colour used to emit before fifty five years it will be treated as menstrual course.

Ruling 6: Someone always suffered the bleeding for three or four days. During some months, the duration increased but did not increase over ten days all that will be *Haid* (menses). The example is that there is a woman who suffers it for three days but during some months, the bleeding was for nine days or ten days and nights. All that is *Haid* (menses). And if this bleeding is ceased for even a single moment for more than three days. It will be *Haid* (menses) for three days and it will be *Istihadah* (Menstrual Bleeding) for the period beyond three days.

Ruling 7: There is a certain woman who does have some fixed habit in this respect. Sometimes, it is for four days and sometimes it is seven days and similarly, it goes on changing and sometimes it is for ten days also. All that is menstrual course. If such a woman suffers from it for more than ten days. See that for how many days it happened in the previous month. The same number of days will be considered for menstrual course and the rest period will be considered for *Istihadah* (Menstrual Bleeding).

Ruling 8: A certain woman had always menstrual course for four days. Then, during one month she had it for five days. During the next month it was for fifteen days. But of these fifteen days, five days related to the menstrual course and for the ten days, it is *Istihadah* (Menstrual Bleeding). The first thing is not to be relied and considered that the routine of the course has undergone a change and it has resorted to five days.

Ruling 9: A certain woman had menstrual course for more than ten days and she did not remember her routine habit as to for how many days it lasted. There are many minute points which are difficult to understand and such happen very rarely. Therefore, we do not explain opinion about it. If the occasion arises, it may be enquired from learned and reputed scholar.

Ruling 10: If a girl saw, the blood for the first time, it will be due to *Haid* (menses) if it lasted for ten days or less than ten days. If it exceeds ten days, for the ten days, it will be *Haid* (menses) for the additional days, it will be *Istihadah* (Menstrual Bleeding).

Ruling 11: If someone saw the blood for the first time which did not stop for the whole month, for the first ten days, it will be *Haid* (menses) and for the additional twenty days, it will be *Istihadah* (Menstrual Bleeding).

Purification period between the two Menstrual courses

Ruling 1: The period of purification between two menstrual courses is, at least, fifteen days and for maximum, there is no limit. So, if the course does not occur to a woman, she will remain pure so long as the bleeding does not take place.

Ruling 2: If a woman bled for three days and

three nights and then it stopped for fifteen days. Again, she bled for three days and three nights. The duration for the *Haid* (menses) is in this case the very first three days and the first three days of the second flow of the *Haid* (menses) and the period of fifteen days falling in between is that of purification.

Ruling 3: If the blood flowing for one day or two and then she remained pure for fifteen days. The period of fifteen days falling in between is the period of purification and the blood which flowed on the days of extremes is not *Haid* (menses) but it is *Istihadah* (Menstrual Bleeding).

Ruling 4: If it bled for one day or many days. Then she remained pure for less than fifteen days. It will not be reliable. It will be understood that the blood flowed continuously. The number of *Haid* (menses) will be equal to the routine number of days and the rest of the period is *Istihadah* (Menstrual Bleeding). Its example is that a woman is habitual of bleeding on the first, second and third date of every month. Then, during a month, it so happened that the *Haid* (menses) flowed for the first date and then she remained pure for fourteen days. Again, she bled for one day. It will be considered that it bled for sixteen days continuously. Thus, the first three days are those of *Haid* (menses) and thirteen days are for *Istihadah* (Menstrual Bleeding). If the fourth, fifth sixth were the dates of habitual *Haid* (menses), these very dates are those of *Haid* (menses) and first three days and ten later days are those of *Istihadah* (Menstrual Bleeding). And if she had so routine and the blood flowed for the first time, ten days are those of menstrual course and six days are for *Istihadah* (Menstrual Bleeding).

Ruling 5: The blood which flows during the days of pregnancy, is not menstrual course but (Bleeding) whether

it comes for any number of days.

Ruling 6: The blood which flows before the birth of a child is also *Istihadah* (Menstrual Bleeding). Rather, the blood which flows till half of the child emerges, will be called *Istihadah* (Bleeding).

Ahkam (Injunctions) of Menstrual Course

Ruling 1: It is not valid to offer *Salat* and observe *fast* during the period of the menstrual course. The difference is that offering *Salat* is exempted altogether. It is not required to be performed even after the lapse of its time on getting purification, but observing *fast* is not exempted. It will have to be performed later after getting purification.

Ruling 2: If bleeding starts while offering *Fard Salat*, the current *Salat* is also exempted. It is not required to be repeated after getting pure; but if it bleeds during *Nafل* or *Sunnah*, it will have to be offered later. If it bled after half the *fast* was over that *fast* will be ceased and should be repeated after getting pure. If it bleeds during a *Nafل fast*, it will also be required to be observed later.

Ruling 3: If it bled while offering the last part of the *Salat* and it was not yet finished, the *Salat* is exempted.

Ruling 4: It is not good to live with the husband during the days of menstruation i.e; having sexual intercourse with him. Apart from sexual intercourse all other things can be done (in which the body of the woman from navel to knee does not touch with any limb of the man). That is to say, eating, drinking and lying etc. is valid.

Ruling 5: The normal period of a certain woman was five or nine days. If bleeding stopped unless she takes a bath, sexual intercourse should not be committed. If she

does not take a bath, it is not valid for her to commit sexual intercourse unless time for one *Salat* passes and she becomes responsible for offering one *Salat* as *Qada* (missed). Before it, sexual intercourse is not valid.

Ruling 6: If the habit of a woman for *Haid* (menses) was five days and the bleeding stopped after four days, it is obligatory for her to take a bath and then offer the *Salat*; but unless five days are complete, sexual intercourse is not valid because it is likely that it may bleed again.

Ruling 7: When it bled for complete ten days and ten nights, the sexual intercourse is valid from the very moment when the bleeding stopped whether she has taken a bath or not.

Ruling 8: When it bled for a day or two and then, it stopped, it is not obligatory to take a bath. She can offer *Salat* just by making ablution; but it is not yet valid to commit sexual intercourse. If it bleeds before passing fifteen days, it will transpire whether it is the period of the menstrual course. By calculation, the number of days for menstrual course must be counted and now she should take a bath and offer *Salat*. And if full fifteen days passed in between and there is no bleeding, it discloses that it was *Istihadah* (Menstrual Bleeding). So, the *Salat* which could not be performed for a day or two, they should be performed by way of *Qada* (excuse).

Ruling 9: It is a habit with a certain woman to bleed for three days; but during some months, it so happens that the bleeding did not stop after passing full three days. She should not take a bath as yet. She should neither offer *Salat*. If the bleeding stops in full ten days or less than ten days, the *Salat* of all these days are excused. She will not have to perform by way of *Qada* (excuse) and it will be considered that the habit has undergone a change therefore, all

these days will be for menstrual course and if she bled for the eleventh day also, the menstrual course was for only three days. And all the rest is *Istihadah* (Bleeding). So, she should take a bath on the eleventh day and offer seven days *Salat* by way of *Qada* and now she should not give up the *Salat*.

Ruling 10: If the menstrual course flowed for less than ten days and the bleeding stopped at such a time that the time for the *Salat* is tight. If she immediately and hastily takes a bath, after taking a bath, very short time will be available in which only intention for the *Salat* can be made uttering only Allah Akbar (Allah is the greatest) and nothing more can be done, even then the *Qada* (excuse) of this *Salat* will be obligatory and the *Salat* will have to be performed by way of *Qada* (excuse). And if the time available is less than that also, offering of this *Salat* by way of *Qada* (excuse) is excused.

Ruling 11: If the bleeding continued for complete ten days and stopped at such a time that there is left only that much of time in which she can utter only Allah Akbar. Neither something more can be said nor can she take a bath, the *Salat* becomes obligatory. Its *Qada* (excuse) should be offered.

Ruling 12: If purity was achieved during daytime in the month of Ramadan, it is not valid to eat something after getting pure. It is obligatory to keep like those who fast till the sunset; but this day will not be counted as fasting for her; rather it will have to be performed by way of *Qada* (excuse).

Ruling 13: The menstrual course flowed for full ten days and the purity was achieved at night. If there is still left some time of night, in which even Allah Akbar can be uttered, the *fast* for the starting day will be obligatory. If

the menstrual course flowed for less than ten days and the night is left so much that she will take a bath hurriedly but, after taking a bath, she will not be able to utter Allah Akbar even once, the fasting for the starting day will be obligatory. If there had been left so much portion of the night but she did not take a bath, she should not cease the *fast*; rather she should intend for that *fast* and take a bath in the morning. If there had been a portion of night less than that in which she cannot even take a bath, *fasting* for the starting day will not be valid; but at the same time, eating and drinking during day time is not valid; rather she must pass the whole day like fasting persons and then perform this fast by way of *Qada* (رضا).

Ruling 14: When the blood comes out in the outer skin from the hole, then, the menstrual course starts. It is immaterial whether it comes out of the skin or not. If a cotton pad is placed inside the hole, which stops blood from coming out, so long as the blood remains inside the hole and it does not give a spot to the outer portion of the cotton pad, it will not be construed as the menstrual course. When the spot of the blood comes on the outer skin or the cotton pad etc. drawn outside, the menstrual course will be counted from that time.

Ruling 15: A woman, during the period of purity placed the pad inside her private part of the body she saw on it a spot of blood in the morning. The menstrual course will take place from the time when the spot was seen.

The Injunctions regarding Istihadah (Bleeding) and Disabled persons

Ruling 1: The injunction of *Istihadah* (Bleeding) is like that of nose bleeding without stopping. Such a man should offer her *Salat* and *fast*. It should not be ob-

served by way of *Qada* (رضا) and it is lawful to commit sexual intercourse with her.

Ruling 2: The woman who suffers from *Istihadah* (Bleeding) or whose nose bleeds and does not stop in no way or there is an injury which is flowing continuously that it does not stop even for some time or she suffers from some urine illness that always comes out in drops and she can have no time to purify her and offer *Salat* being in the condition of purity. Thus, such a person is called disabled. The injunction in this connection is that every *Salat* should be performed after making ablution which will last as long as the time of the *Salat* lasts. However, if there is found another disability, in addition to the disease with which he or she is suffering from, which nullifies the ablution, the ablution will be required to be made again. Its example is that someone bleeds at the nose in such a way that it does not stop or some woman is suffering from *Istihadah* (Bleeding) and she made the ablution at the *Zuhr* time. So, her ablution will not cease due to *Istihadah* (Bleeding) or nose bleeding. However, if the blood comes out with the pricking of a needle or responding to the call of nature, the ablution will no longer be effective. She should again make the ablution. When this time passed and time for the other *Salat* comes, now for the other time, the other ablution should be made. Similarly, she should make the ablution at the time of every *Salat* and she should offer *Fard*, *Nafil* etc. with this ablution.

Ruling 3: If the ablution is made at the time of *Fajr*, the *Salat* cannot be offered with this ablution after the sunrise. A new ablution must be made. If the ablution is made after the sunrise, the *Zuhr Salat* can be offered with this ablution. There is no need of making a new ablution. At the time of *Asr Salat* a new ablution will be required. How-

ever, if the ablution is invalidated due to some other reason, it is a different case.

Ruling 4: If a person with a wound flowing always, made an ablution, then, another injury was caused and started flowing, the ablution is invalidated. New ablution must be made again.

Ruling 5: The man becomes disabled and this injunction is applicable only when a full period passes with continuous flow of the blood and even such time is available that the *Salat* of that time may be offered with purity. If so much time is available that the *Salat* for that time can be offered with purity (۱۴۴), the person will not be said to be a disabled person and the injunction which is stated just now, that will not be applicable to it. However, when full period passes in this position that he could not have an occasion to offer his *Salat* with purity, the person will be considered disabled. Now this injunction is applicable to him that he should make a new ablution all the time. When the time for another *Salat* comes, the bleeding all the time is not a condition; rather if it bleeds once during the time of one *Salat* and stops during the remaining time, the disability will remain. However, after it, if time passes in such a way that bleeding does not take place, the person will no longer remain disabled. Now, the injunction is that the ablution will be invalidated whenever the bleeding will take place. It must be understood clearly.

Ruling 6: Some of the time for the *Zuhr Salat* passed when the blood of the wound started to flow. It should be waited till the last time of the *Salat*. In this respect, if the bleeding stops, well and good otherwise the *Salat* must be offered after making the ablution. Then, if during the whole time of *Asr* (عصر), it bled and no time was available for offering the *Salat*, the person will be consi-

dered disabled and if the bleeding stops during the time of *Asr* (عصر), the person will not be considered disabled. The *Salat* which were offered during this time, they were not valid. They must be repeated.

Ruling 7: If a woman made the ablution in response to the call of nature etc. and there was no bleeding at the time of making ablution. When she completed the ablution, the bleeding started. It will invalidate the ablution. However, the ablution which is made due to *Istihadah* (Menstrual Bleeding) or nose bleeding, that particular ablution does not cease due to nose bleeding or the *Istihadah* (Menstrual Bleeding).

Ruling 8: If this blood etc. sticks to the garment, see if it sticks again to the garment before finishing the *Salat*, it is not obligatory to wash it away. And if it is known that there will be no spot instantly and the *Salat* will be offered with purity, it is obligatory to wash it. If the blot is on more than the area equal to that of the old metallic one rupee coin, the *Salat* will not be valid without washing the garments.

Description of Puerperal Bleeding

Ruling 1: The blood which comes out from the front side of the woman after the birth of a child is called *Nafas* or blood after the child birth. Maximum period is for forty days and the minimum limit is not fixed. If someone suffers bleeding for some time and then it stops, even then it is *Nafas*.

Ruling 2: If a woman does not bleed after the birth of the child, even then taking a bath is obligatory.

Ruling 3: If half the body of the child has come outside but not the whole of it, the blood which comes out is

also *Nafas* or blood due to child birth. If it bled when half the child was out, it is *Istihadah* (Bleeding). If she is in senses, she must offer the *Salat* otherwise she will be a sinner. If it is not possible by actions. She should offer it by hints. She should not let it be offered after the lapse of time. If there is an apprehension that the child will be wasted due to offering the *Salat*, then she should not offer the *Salat*.

Ruling 4: In case of a miscarriage if one limb of the child had been formed, the blood coming after the miscarriage will be *Nafas*. If the child has not been shaped at all, it is merely a clot, it is not blood due to child birth. Thus, if that blood may become *Haid*, it will be *Haid*. If it cannot become *Haid* also, it is *Istihadah* (عَيْدَةً) e.g. The blood comes for three days or the period of purity has not yet completed fifteen days.

Ruling 5: If the bleeding exceeds forty days and this is the first child who is born, the days of *Nafas* are forty and the bleeding which exceeds is *Istihadah* (عَيْدَةً). Thus, she should take a bath after forty days and start offering the *Salat*. She should not wait for stopping of the blood. And if this is not the first child and she has already delivered some babies and duration regarding the number of days for *Nafas* is known, the number of days of *Nafas* will be according to the duration of *Nafas* and the days beyond that is *Istihadah* (عَيْدَةً).

Ruling 6: A certain woman is used to bleeding due to child birth, for thirty days. The thirty days passed but the blood did not stop, she should not take a bath at this stage. If the blood stopped on the fortieth day, all that will be *Nafas*. If it exceeds forty days, only thirty days are of *Nafas* and for the rest of the days, it is *Istihadah* (عَيْدَةً). Therefore, she must take a bath immediately and should

offer *Salat* for ten days by way of *Qada* (عَدَةً).

Ruling 7: If the blood of *Nafas* stops before forty days, she must immediately take a bath and offer the *Salat*. And if taking a bath is harmful for her, she must perform *Tayammum* and start offering the *Salat* and should not let her *Salat* be *Qada* (عَدَةً).

Ruling 8: *Salat* is altogether exempted during bleeding due to the child-birth and *fasting* is not exempted rather it should be performed by way of *Qada* (عَدَةً). Rulings about *fasting*, *Salat* and sexual intercourse are the same which have already been described.

Ruling 9: If two children are born one after another within six months, the period of *Nafas* will be counted from the birth of the first child. If the second child is born after ten days or after a month or two, the *Nafas* will not be counted from the birth of the second child.

Description of Injunctions of *Nafas* and *Haid*

The woman who is suffering from *Haid* (menses) or *Nafas* (puerperal bleeding) and for whom taking a bath is obligatory, should not enter the mosque, and the sacred *kaubah* and should not recite the Holy Quran and touch it. However, if the Holy Quran is placed in the easement or is wrapped in a piece of cloth and it is not sewed with the skin; rather it is separate and the cloth can be taken off. In this state, touching and holding it is valid.

Ruling 2: The person, who is not with ablution, it is not right for him to touch Quran; however, reciting it orally is valid.

Ruling 3: If some verse of the Holy Quran is written on some coin, plate, amulet or some other thing, it is not valid to touch it by these people; however, if these things

are placed in a bag or a vessel it is valid.

Ruling 4: Lifting and holding the Holy Quran with the skirt or the shirt or corner of stole is not valid; however, the cloth which is separate from the body such as handkerchief etc. holding with it is permissible.

Ruling 5: If a person does not recite the whole verse rather he recites a minor word or half of the verse, it is valid; but that half verse should not be so long as to be equal to a small verse.

Ruling 6: If a person recites the whole *Surah* from the Holy Quran; but does not utter them with the intention of recitation, it is correct. There is no harm in it. For example, the verse starting from ﴿١﴾, or the verse starting from ﴿٢﴾, or any other Quranic verse. Uttering them with the intention of supplication is valid.

Ruling 7: It is also valid to utter *Dua-e-Qanoot* (obeisance).

Ruling 8: If a woman teaches the girls how to recite the Holy Quran, in this respect, she can tell how to spell out a word. While teaching fluently, she should not utter the complete verse; rather she should break the breath after every single word or two.

Ruling 9: It is not prohibited to recite the *Kalimah*, sending blessing and peace to the Prophet ﷺ remembering the name of Allah ﷺ or repeating some incantation such as ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ is valid.

Ruling 10: It is *Mustahab* or desirable that a woman, during the menstrual course, should sit at some place and remember Allah ﷺ, at least, for some time so that the habit of offering *Salat* is not given up and get not worried to restore to offer *Salat* after purification.

Ruling 11: A certain woman was under obligation to take a bath. She had, yet, not taken a bath completely

when the menstrual course started flowing. She is not under obligation to take a bath instantly. Rather, she should take a bath when she gets pure from the monthly course. Only one bath will serve both the purposes.

Injunctions of great Farting (حدت اکبر)

Ruling 1: When taking a bath is obligatory for a person, entering the mosque is prohibited. However if there is some pressing need for entering the mosque, it is permissible. For example, if the entrance of a house is in the mosque and there is no other way except it and neither can one live in a place other than that. He or she is allowed to enter the mosque after making ablution. Or there is a spring, well or tank of water and water is not available except from the place, it is permissible to enter mosque after performing *Tayammum* (cleansing with clay).

Ruling 2: It is permissible to enter the Eid Ground, school and shrine.

Ruling 3: It is prohibited to see the body of a woman from navel to knee or rubbing one's body, when there is no cloth in between them and to have sexual intercourse is prohibited.

Ruling 4: In case of a woman in *Haid* or *Nifas*, to kiss, to drink water sipped by her, to sleep close to her, to touch her body in between the navel and knee if there is no cloth in between is prohibited.

In case there is cloth in between, it is allowed.

It is *Makrooh* (detestable) to sleep away from her or to avoid sexual intercourse in case she is in the state of *Haid* or *Nifas*.

Ruling 5: Taking a bath will not be obligatory if a person finds moisture on his penis after he gets up from

the sleep and there was erection before he went to bed at night and the moisture will be considered semen or minor involuntary seminal discharge provided wet dream cannot be recalled and there is no likelihood of this moisture being semen. If there is wetness on the thigh, taking of a bath is an obligation in any case.

Ruling 6: If two men or two women or one man and one woman lie on the same bed and when they get up from the sleep and find a spot of semen on the bed and it is ascertained in no way as to whose semen is this and neither another person had lied on that bed, both will be in this case, under obligation to take a bath. And if another person had been sleeping on this bed and the semen is dry, none will be under obligation to take a bath in both the cases.

Ruling 7: If someone is under obligation to take a bath and there is no secluded place for it, men should take bath with their naked bodies before men. Similarly, it is obligatory for women to take bath with their naked bodies before women. It is prohibited for a man to take a bath before a woman and for a woman to take a bath before a man.

Description of Injunctions relating to (حدوث اصغر) (Minor uncleanness)

Ruling 1: Touching the Holy Quran and whole sheets of its portions is *Makrooh Tahreemi* (Detestable) whether it is touched on a written portion or unwritten portion. If it is not a complete Holy Quran, but a complete verse is written on some paper, cloth or skin and the remaining portion is blank, the blank portion is allowed to be touched when the hand does not touch the written portion.

Ruling 2: Writing of the Holy Quran is not desirable provided the written portion is not touched even though the blank portion may be touched. The opinion of Imam Muhammad رض, is that even touching the blank portion is also not permissible. The first option is that of Imam Abu Yousuf رض, and this very difference prevails in the previous Ruling also. This opinion is relating to when a verse is neither on a piece of paper nor cloth etc. and some of its portion is blank also, in addition the Holy Quran and its thirty parts.

Ruling 3: It is not undesirable to write less than one verse if it is to be written in a book etc. Writing even one verse of the Holy Quran is not permissible.

Ruling 4: Apart from Holy Quran, touching the other Divine books like Torah, Injeel, Zaboor etc. is undesirable, at a place, where something is written, while one is without ablution. Touching the blank portion is not undesirable and this is the verdict relating the verses, the recitation of which is abrogated.

Ruling 5: After making the ablution, if there is a doubt about a limb being not washed, but that limb is in doubt, in such cases, the left foot be washed in order to remove the doubt. Similarly, if there is a doubt about a limb during making an ablution the last limb should be washed. For example, if the limbs upto elbows are washed and the doubt occurs while washing the feet, one should wash the hands upto elbows. It is so when sometimes, there is a doubt. If such a doubt occurs to someone often, he should not pay heed to such a doubt and consider his ablution as complete.

Ruling 6: It is not fair to make the ablution on the floor of the mosque. However, if the ablution is made in such a way as not let the water used for the ablution fall

into the mosque, it is good. Mostly unintentionally the ablution is made at such a place that the water used for ablution falls on the floor of the mosque also.

Some Rulings relating to Purity and uncleanness

Ruling 1: While thrashing the grains, when oxes run on it, if they pass urine, it is excused because of necessity i.e.; the grain will not get cleaned. If they pass urine at a time other than this particular time, the grain will become unclean.

Ruling 2: The things made by disbelievers and their utensils and garments will be called unclean until their being unclean is known on the basis of some proof or circumstances.

Ruling 3: Some people who use the fat of lion and consider it pure, is not true. However, if a religious expert doctor is of the view that the cure of such and such disease is nothing except this fat, it is correct according to some of the scholars; purifying it at the time of *Salat* will be essential.

Ruling 4: The mire and unchaste water is exempted provided no effect of *Najasat* is felt on body or clothes. This view is the prevailing one however, the person who mostly does not walk on the paths, he must purify the body and the clothes from it whether the effect of uncleanness is felt or not.

Ruling 5: If the filth is burnt, its smoke is pure and if the smoke freezes and something is made from it, that is impure like the ammonium chloride which is made from the smoke of the filth.

Ruling 6: The dust etc. which is on the filth is pure provided the moisture of the filth has not made it wet.

Ruling 7: The fume rising from the filth are pure. The insects of fruit etc. are pure but their eating is not correct provided life has been created in them. This is the verdict about the insects of all fruit like wild fig.

Ruling 8: If the edibles get rotten and give bad smell, they are not impure like meat, sweats etc.; but it is not proper to eat them due to adverse effects.

Ruling 9: Musk and its musk bag is pure and similar is the case with ambergris etc.

Ruling 10: The saliva which emits while sleeping is pure.

Ruling 11: A dirty egg of a *Halal* animal is pure provided it is not broken.

Ruling 12: The slough of a snake is pure.

Ruling 13: The water with which a *Najis* thing is washed, is also *Najis*.

Ruling 14: The water used in washing a dead body is impure or *Najis*.

Ruling 15: The skin of a snake is impure i.e., the one which is sticking to the body of the snake but the slough is pure.

Ruling 16: The saliva of a dead man is *Najis* (نَجِس).

Ruling 17: *Najast* (impurity) less than the exempted quantity is on one side of single cloth and penetrates to the other side and on both the sides it is less than the exempted quantity but the total of both if exceeds this quantity, it will be considered as less and will be exempted. However, if the cloth is of two folds or two pieces of cloth are jointed the filth exceeds that quantity, it will be considered more and will not be exempted.

Ruling 18 : While milking animal, if one or two dropping or a small quantity of the dung falls into milk the milk will be pure provided the droppings etc. are taken out

as soon as they fall. If they fall after milking, it will become impure.

Ruling 19: If a boy of 4 or 5 years of age or a mad man makes ablution, the water can not be used if he does not understand what ablution is.

Ruling 20: The water with which pure cloth, utensils and other things are washed, the ablution and bath with it is valid provided the water does not get thick.

Ruling 21: Drinking and using used water in the edibles is undesirable and making ablution or bath with it is not valid. However, it is valid for washing *Najasat* with it.

Ruling 22: The person being without ablution should not make ablution with Zamzam water. Similarly, the person who is under obligation to take a bath should not take a bath with it. Washing the filthy things and laying with it is undesirable. However, if the water is not available except at a distance of one mile or it is essential for purification and it cannot be achieved all the things can be done with zamzam water.

Ruling 23: The water left after making ablution or taking a bath by a woman is not allowed to be used for ablution or bath by a man. Though it is allowed according to our view; but according to Imaam Ahmad رضي الله عنه, is not allowed and it is better to avoid a controversial issue.

Ruling 24: The water from a place where punishment of Allah عز وجل has fallen like the nations of Samood and Aad; should not be used for ablution and bath. There is also a difference of opinion like the above-mentioned ruling and controversy should be avoided. Under stress, the verdict is the same as about Zamzam water.

Ruling 25: If a clay oven gets impure, it will be purified by burning fire provided there remains no effect of the *Najasat* any more.

Ruling 26: If the filth is hidden by putting dust etc. on the impure ground in such a way that it does not give bad smell, the upper portion of the dust will be pure.

Ruling 27: If soap is manufactured from the impure oil or fat, it will be pure.

Ruling 28: On the portion of vein's bleeding or on some other limb from where blood is emitted or purulence and makes it impure and its washing is harmful, wiping with a wet piece of cloth is sufficient and it is not necessary to wash it after it is healed up.

Ruling 29: If an impure colour sticks to the body or garment or hair is dyed with the impure substance, it is sufficient to wash it repeatedly so that the clear water is rinsed out even though the colour is not removed.

Ruling 30: If a broken tooth which is separated from its proper place, is joined and fixed at its place whether with a pure or an impure thing, it should not be uprooted. It will become pure automatically. Similarly, if some bone is broken and in its place, an impure bone is fixed or some impure substance is filled in an injury, it will become pure automatically.

Ruling 31: If an impure thing, which is oily like ghee, fat of a dead animal, sticks to something and it is washed so much that clean water comes out, it will become pure even if the oiliness of that thing still remains.

Ruling 32: If an impure thing falls into water and small drops of water fall on some thing, small drops are pure provided there is no effect of this filth, the spray of water is pure provided there is no effect of this filth.

Ruling 33: If a thick cloth or cotton cloth gets impure from one side and its other side is pure, it will be considered impure. Offering *Salat* on it is not valid provided the impure side of the impure portion is in front of the per-

son offering *Salat* or on the place on which prostration will be made and both the garments are sewn. If they are not sewn, then the other will not get impure if one is impure; the *Salat* is valid on the other provided the upper cloth is so thick that the colour and the smell of the impurity of the lower cloth is not manifest.

Ruling 34: If the slaughtered hen or some other bird is boiled in water before taking its accessories out, as is prevalent among the British and their followers in India, it cannot be pure by any means.

Ruling 35: It is undesirable to face towards the moon or the sun while passing stool or urine. It is undesirable to pass stools and urine at the bank of a canal or pond etc. even though the filth does not fall into it. Similarly, it is prohibited under the tree under the shade of which people sit, under a tree with fruit and flowers, at a place where people sit in winter to bask in the sun, among the animals, near a mosque or place for *Eid Salat* where the devotees will be troubled from its bad smell, at a place in a graveyard where people make ablution or bathe, on the path, on the direction of the wind, in the hole, near a path, caravan or a gathering. Doing all that is *Makrooh Tahreemi*. In a nutshell, passing stools or urine at a place where people gather and will be of inconvenience and from where the impurity is likely to emerge, is prohibited.

The Method of Ablution

The person making ablution should sit at a higher place facing towards *Qiblah* (و) so as to avoid the spray of water fall on him. He should first recite *Tasmiah* or *Bismillah* and, first of all, he should wash his hands upto wrists thrice. Then, he should make gargling thrice and

brush his teeth. If he has no brush, he should clean his teeth with a piece of thick cloth or only with the finger in such a way that all the dirt is removed. If he is not fasting, he should do gargling well to wash the whole of the mouth. If he is fasting, he should not gargle in order to avoid water going in the throat. Then, he should inhale water thrice in his nose and cleanse the nose with the left hand. The person who is fasting, he should not take the water up to the soft flesh. Then, he should wash the face thrice from the hair of the head below the chin and from the lobe of one ear to the lobe of the other ear and the water should flow at all the places. The water should reach below both the eye-brows leaving no place dry. Then, he should wash his right hand upto elbow and then the left hand upto elbow. Then he should inter-mingle the fingers of both the hands. He must stir well the rings and bangles etc. if worn so as not to let remain any part dry. Thus, he should do the wiping of the head. Then, he should do the wiping of the ears, with the fore-finger inside the ear and with the thumbs upwards to the ears. Then, he should do wiping of the nape with the backs of the fingers; but he should not do wiping of the neck. Because it is bad and prohibited. For the wiping of the ears, there is no need to take new or fresh water. For it, the water left after doing the wiping of the head is sufficient. Then, he should wash his right foot upto ankles thrice. Then, he should wash his left foot upto anklet thrice then, he should finger-pick of the right foot with the little finger of the left hand. It should be started from the little finger of the right foot and should end at the little finger of the left foot.

This is the way to form ablution but there are certain things that the ablution is not complete if one of them is missed or there remains some deficiency. Thus, he will re-

main without ablution as he was before such things are called *Frajd* (فُرْج) obligatory acts of the ablution.

There are certain things if missed the ablution does take place but performing them entails reward and stress has also been laid for doing them, in the *Shari'ah*. If a person often gives them up, it is sin. Such things are called *Sunnah*.

There are certain things which entail reward and not doing them does not entail sin and no emphasis has been laid for doing them, in the *Shari'ah*. Such things are called *Mustahab* (مستحب) or desirable. Now, the details of each will be described separately.

Obligatory Aspects of Ablution (وجوب فرائض)

Ruling: *Frajd* (Obligatory Acts) in the ablution are only four:

- 1) Washing the whole face once.
- 2) Washing the hands alongwith elbows once.
- 3) Doing the wiping of one fourth of head once.
- 4) Washing both the feet upto anklets once.

Fard is only this much. If even one of these things is left or if anything even equal to an hair is left dry, the ablution will not be validly performed.

Sunnah of the Ablution (وصوكيات)

Ruling 1: First washing both the hands upto the wrists. 2) Reciting Bismillah $\text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ$. 3) Gargling. 4) pouring water into the nose. 5) Brushing the teeth. 6) Doing the wiping of the whole of the head. 7) Washing every limb thrice. 8) Doing the wiping of the ears. 9) Wiping of the gaps between fingers and toes. All these things are *Sunnah* and all other things in addition to these are *Musta-*

hab (desirable).

Ruling 2: When these four limbs, washing of which is obligatory, will be washed, the ablution is complete whether one intends for ablution or not such as a person flows water on the whole body and does not make ablution or he falls into the tank or stands outside in the raining water. If these limbs of ablution are washed, the ablution will be complete; but no reward for ablution will be given.

Ruling 3: The *Sunnah* way of making the ablution is that which we have described above. If someone makes ablution in the reverse order i.e; first he washes the hands and then, he does wiping of the head, then washes both the hands and then, he washes the face or makes the ablution in some other odd order, the ablution is made validly but it does not take place according to *Sunnah* and there is a fear of sin.

Ruling 4: Similarly, if the left hand and the left foot is washed first, the ablution will take place but it will be against the *Mustahab* (desirable).

Ruling 5: While making the ablution, if one has washed any limb, he should not make delay in washing the other limbs in such a way that the previously washed limb gets dry; rather he should wash the limb before the first limb gets dry and he washes the other limb, the ablution will be complete; but this will be against the *Sunnah*.

Ruling 6: While washing every limb, it is *Sunnah* that one should do wiping with the hand so as to leave no place dry and the water reaches every portion.

Desirabilities of Ablution (وصوكيات محبات)

Ruling 1: It is better and desirable to perform ablu-

tion and arrange and prepare for the *Salat* before the due time for the *Salat*.

Ruling 2: One must always perform the ablution himself unless there is some helplessness. One must not let another man pour water. One should not make any worldly talk during the ablution; rather he should recite *Bismillah* and the *Kalimah Tayyabah* while washing every limb. One should not use water more than it is necessary whether it is available in abundance or he is on the bank of the river. Neither should one use water miserly and feel difficulty in washing it well. Neither should one wash a limb more than three times. While washing the face, one should be careful to sprinkle water on his face, one should not close his mouth and eyes with a great force; as all these acts are undesirable and prohibited. If any eye or mouth is closed with force and some portion of eyelash or lip remained dry or water did not reach in the corner of the eye, the ablution would not be valid.

Ruling 3: In case a woman is wearing rings, bangles, bracelet or a ring in the nose, if these are loose fitted it is better. In case these are tightly fitted these should be rotated to get every limb and its part wet. The act of letting water reach every part is desirable (*Mustahab*).

Ruling 4: If some stuff got stuck on the nails and got dried, the nail could not get wet, the ablution becomes invalid. Later the sticky substance was observed, remove it and pour water on it. In case you have offered *Salat* during this interval, repeat your *Salat*.

Ruling 5: Glittering powder decorated on the forehead should completely be removed, else the ablution will be invalid.

Ruling 6: After completing the ablution recite *Surah Qadr* and the following supplication:

لَهُمْ أَحْمَلُنَا مِنَ التَّوَمِينِ وَأَجْعَلُنَا مِنَ الْمُنْتَهِينِ وَأَحْمَلُنَا مِنْ عَادَكَ
الصَّالِحِينَ وَأَجْعَلُنَا مِنَ الَّذِينَ لَا يَخْوِفُ عَلَيْهِمْ وَلَا هُمْ يَخْزُنُونَ

Tahayyatu wudu (Salutation to wudu)

After completing the ablution offer two Rakaat Nafl for the Salutation to wudu. A *Hadith* indicates about great many rewards.

Miscellaneous Rulings

Ruling 1: If the ablution was enacted at the time of one *Salat* and the time for the other *Salat* arrives, it is permissible to offer the *Salat* with the same ablution but if the new ablution is made, it entails more reward.

Ruling 2: If the ablution is enacted once and it is not invalidated as yet, another ablution is undesirable and prohibited unless he renders some worship with it. If someone has made an ablution while taking a bath, he must offer the *Salat* with the same ablution. No ablution should be made unless the previous one gets invalidated; however, if he had offered, at least, two Rakkat *Salat* with it, there is no harm in making another ablution; rather it will fetch reward for him.

Ruling 3: If the hands and feet of a certain person have burst and wax, fat or something else is filled in it without taking it out, water should be flown over it if taking it out causes harm. The ablution will be valid.

Ruling 4: While making the ablution, if the water does not reach to the heel or some other place and it was recalled when the whole ablution was made that such and such place has been left dry. It is not sufficient to do wiping over there; rather water should be poured over it.

Ruling 5: If there is some inflammation on the hand

or foot etc. or there is some wound, which harms by pouring water on it, do not pour water. Just do the wiping on it with the wet hand. It is called *Masah* (wiping). If it is harmful, do not do wiping even omit this place.

Ruling 6: If there is bandage on the wound and it is harmful to wipe the wound, it is valid to do the wiping over the bandage. On the contrary the bandage should be unfolded and the wiping should be done.

Ruling 7: If the wound is not fully covered under the bandage, and, after unfolding the bandage, the portion of the limb, leaving the place of wound, it should be washed. If the bandage cannot be unfolded, the wiping should be done on whole of the bandage at both the places i.e. where there is wound and where there is no wound.

Ruling 8: In case of the fracture of bone, bandage or plaster covers the effected part of the body. The same procedure be adopted as explained under ruling No.7 above.

Ruling 9: Regarding the bandage and the plaster of the wound, it is better to do the wiping over the whole of it. If it is not done on the whole of it and it is done on more than half of it, it is also permissible. If it is done on half or less than half, it is not permissible.

Ruling 10: If the bandage or the plaster is unfolded and falls while the wound is not cured as yet, the previous wiping will hold. There is no need of wiping again. If the wound is cured and the bandage is no longer required, the *Masah* or the wiping will not be needed. Now, this portion should be washed and the *Salat* should be offered. There is no need of full ablution.

Ruling 11: The fingers should be passed through the hair of the beard. It should be done after washing the face thrice. It should not be done more than three times.

Ruling 12: The surface in between cheek and ear, is to

be washed obligatorily whether the beard has grown or not.

Ruling 13: Washing the chin is obligatory provided there are no hair of beard on it or they are so sparse that the skin is visible.

Ruling 14: The portion of the lip which is visible after its closing, it is obligatory to wash it.

Ruling 15: If the beard, moustaches or eye-brows are so thick that the skin is not visible, the skin which is hidden by the hair is not obligatory to be washed; rather the hair is the substitute of the skin. It is sufficient to pour water on them.

Ruling 16: If the eye-brows, beard or moustaches are so thick that the skin beneath it is hidden and is not visible, in such a situation, only those, hair are essential to be washed which are on the face. The rest of the hair which are beyond this area, are not obligatory to be washed.

Ruling 17: If a fleshy substance protrudes, it nullifies the ablution whether it goes inside itself or with the help of a piece of wood, cloth, hand etc.

Ruling 18: If the sperm comes out without passion, the ablution will be invalidated such as a person lifted a load or fell down from a high place and it caused emission of sperm due to the shock.

Ruling 19: If the senses of some person get disturbed but this disturbance did not reach the madness or unconsciousness, the ablution will not cease.

Ruling 20: If a person sleeps during the *Salat* and bursts into laughter while asleep, the ablution will not cease.

Ruling 21: Bursting into a laughter during the funeral *Salat* or during the prostration of recitation, the ablution will not cease whether he is a mature or immature person.

Description of the events causing Ablution ineffective

Ruling 1: With the passing of stool, urine or air from the anus, the ablution becomes ineffective. However, if the air comes out from the front side as it happens sometimes due to some disease, the ablution is valid. If some insect like earthworm etc. comes out from the front or back side, the ablution becomes ineffective.

Ruling 2: If a person has some wound and a worm comes out from it or from the ear or some flesh is cut from the wound and falls down; but it does not bleed, the ablution will be effective.

Ruling 3: If someone opens a vein or bleeds through nose or gets wound and the blood flows or the blood or pus came out from the pimple or from any part of the body, the ablution no longer remains valid. However, if it does not go beyond the opening of the wound, the ablution is valid; but if it flows even in the slightest quantity, ablution will become ineffective.

Ruling 4: If someone blows his nose and there comes out some blood clots, the ablution will not become ineffective. The ablution becomes ineffective when thin blood comes out and flows. Thus, if a person inserted his finger into his nose and when he brought it out, a clot of blood seemed to be on the finger; but the blood is so little that it sticks to the finger and does not flow. In this case, the ablution is valid.

Ruling 5: A certain person had a pimple in his eye. It burst itself or he himself burst it. It's water etc. came out and spread in the eye; but it did not come out of the eye. The ablution does not become ineffective. If it came out of the eye, the ablution will become ineffective. Similarly, if there is a pimple inside the ear and bursts, the ablution

will not become ineffective so long as the blood or pus remains upto the place to which taking the water during ablution or bath is not essential. If it comes out to the place where taking of water is essential, the ablution will not be valid.

Ruling 6: A certain person tears the upper skin of his pimple or blister and the blood or pus under it was visible but it stayed at its place and did not flow, the ablution is valid; but if it flows, the ablution will become ineffective.

Ruling 7: If there is a big sore in the pimple of a person's body, the ablution will not become ineffective so long as the blood or pus remains inside the hole of the sore and does not come out.

Ruling 8: If the blood of the pimple did not come out of it automatically; but it has come out on pressing it, the ablution will become ineffective if the blood flows.

Ruling 9: If the wound of a person bleeds little by little and he puts dust on it and wipes it with a piece of cloth. Again, if it bled, he wiped it. Similarly, he did it several times and the blood did not flow; he must think that it would have flown if it had not been wiped, the ablution will become ineffective. And if it would not have flown without wiping it, the ablution will be valid.

Ruling 10: If there seems some blood in the saliva of a person and the blood is very little and the colour of the saliva is towards white or pale, the ablution is intact and if the blood is more or equal to saliva and the colour is towards red, the ablution is no longer valid.

Ruling 11: If a thing is bitten with tooth and it seemed that the bite is blood-stained or if someone tooth-picked and there was redness in the tooth pick; but no colour sign of blood seemed in the saliva. The ablution is valid.

Ruling 12: A certain person applied leeches on his body and the leech was so much filled with blood that if it is cut from the middle, the blood will flow. Thus, the ablution will become ineffective. If the leech sucked less blood, the ablution will not be ineffective. If the mosquito, fly or the bug sucks the blood, the ablution will be valid.

Ruling 13: If someone's ear aches and water flows from it, this water coming out of the ear is *Najis*, even though no pimple seems to be there. By its emission, the ablution will become ineffective, when it reaches the place of the ear which is obligatory to be washed while taking a bath. Similarly, if one's nose emits water and it aches also, it will render the ablution ineffective. Similarly, if the eyes are sore and ache, flowing of water and dropping of tears render the ablution ineffective. Merely dropping of tears, without sore and ache of eyes, the ablution is not invalidated.

Ruling 14: If water flows from the breast and it pains also, it is *Najis* and it invalidates ablution; If there is no pain, it is not *Najis* and it will not invalidate the ablution also.

Ruling 15: If a person suffers from vomiting and the food, water or bile emit, the ablution will become ineffective if the vomiting is mouthful. If it is not so, the ablution will be intact. Mouthful vomiting means that it stops in the mouth with difficulty. If vomiting fills only phlegm, the ablution will not become ineffective whatever quantity it may be. The verdict is the same for all forms. If there is blood falling with vomiting, the ablution will be invalidated if the blood is thin and flowing whether it is less or more, mouthful or not. If it is thick and falls in the form of bits and is also mouthful, the ablution will be invalidated. And if it is less, the ablution will not be valid.

Ruling 16: If vomiting takes place little by little many times; but the total quantity is mouthful. If one nausea lasts continuously and vomiting takes place little by little, the ablution will be invalidated. And if only one vomiting does not continuously last; rather the nausea of first time finished and the condition became right; then, again the nausea started and a vomiting took place, of a small degree. Again, it ended and the nausea took place for the third time and vomiting took place, the ablution is not rendered invalid.

Ruling 17: If a person was asleep while lying or he was sitting with a support and went to sleep and it was so negligent that he would have fallen if he had not taken the support. The ablution no longer remained intact. If a person goes to sleep while sitting or standing during the performance of the *Salat*, the ablution did not become invalid and if he sleeps during the prostration, the ablution will be invalid.

Ruling 18: If a person, not offering the *Salat* is sitting and goes to sleep and presses his buttock with his heel and does not take the support of a wall etc., the ablution is not invalidated.

Ruling 19: A certain person was sitting. He felt drowsy and fell down. If he got up as soon as he fell down, the ablution is intact. And if he got up after a little time and fell down, the ablution no longer remained intact. And if he kept swaying to and fro in the sitting position. The ablution did not become ineffective.

Ruling 20: If a person got unconscious and he became insane due to madness, the ablution will no longer remain intact even though unconsciousness lasted for a short time. And he took some intoxicant like edible tobacco etc., and the intoxication grew so much that he could not

walk steadily and staggered, even then the ablution no longer remains intact.

Ruling 21: If a person laughed so loudly while offering the *Salat* that he himself and those who were near him heard his voice as all the persons heard the voice of the one who bursts into laughter. It invalidates the ablution as well as the *Salat*. If it so happened that he heard the voice. But all those who are near him, could not hear, even though the nearest person might have heard, it will invalidate the *Salat* and not the ablution. If during laughter, only teeth are visible and no voice was produced, neither did the ablution invalidate nor the *Salat* will be invalid; however, she who has not attained majority as yet, the ablution will not become ineffective due to her loudly laughing during the *Salat* or by laughing of a mature person during the prostration on the basis of *Saydah-e-Tilawat* (recital prostration) the ablution is not invalidated. However, the *Saydah* or prostration and *Salat* will become invalid in which he laughed.

Ruling 22: The ablution becomes ineffective if water flows from the front side of a woman due to touching of the hand of a man or due to just such thinking. The water which is emitted due to passion is called minor involuntary seminal discharge.

Ruling 23: If the sticking water comes out from the front side of a woman due to some disease, the precaution is to consider it as *Najis* water and the ablution becomes invalid.

Ruling 24: The drop of urine or minor involuntary seminal discharge came out of the hole; but it is still inside the skin even then, the ablution will get ineffective.

Ruling 25: The places of urine of a man and a woman, make the ablution ineffective on joining with each

other with no cloth being in between as a hindrance. Similarly, if two women join their places of urine, the ablution will become invalid. It itself is a very bad act and sin. In both the cases, it is immaterial whether something comes out or not and verdict is the same.

Ruling 26: After making the ablution, if a nail is cut or the dead skin over a wound is taken off, no damage or harm will come to the ablution. Neither it is necessary to make a new ablution nor doing wiping over it.

Ruling 27: The ablution will keep intact if someone sees the hidden place of another person or his own covering becomes manifest or took a bath with the naked body and made ablution with the naked body. It does not require a new ablution. However, seeing the hidden place of another person without any reason is a sin.

Ruling 28: The things coming out of which the ablution becomes ineffective, is *Nafis* and the thing which does not cause the ablution as ineffective, it is not *Nafis*. If a little blood came out of the wound and it did not flow from the opening of the wound or a little vomiting took place and it caused food or water or a bile or thick blood came out, this blood and bile is not *Nafis*. And if it sticks to the body or the garment, it is not obligatory to wash it. And if vomiting is mouthful and the blood came out of the wound, it is *Nafis* and its washing is obligatory and if vomiting is to the extent that a person takes water from a glass or an ewer directly to the mouth, the utensil will become impure. Therefore, the water should be taken in palm to serve as a bowl.

Ruling 29: A small child who emits milk is also covered with it as expressed in ruling 28. It is not mouthful, it is not *Nafis* and if it is mouthful, it is *Nafis*. If she offers the *Salat* without washing it, the *Salat* will not be per-

formed validly.

Ruling 30: If a person remembers that he is with ablution and afterwards he does not recall that his ablution has been broken or not, the ablution will be considered to be intact and the offering of *Salat* is valid. But later on, performing the ablution is better.

Ruling 31: A person who has a doubt in ablution whether such and such limb has been washed or not, he should wash that limb again. If a doubt has arisen after making the ablution, there is no harm. The ablution is intact. However, if he is sure that such and such limb has been left, he must perform ablution.

Ruling 32: It is not proper and valid to touch the Holy Quran without ablution. However, if he touches it with the help of a cloth which is separate from the body, it is correct. It is not correct to touch it with a garment on her body. However, it is correct to touch it with a garment if it is put off and reciting the Quran orally is correct. If the Quran is lying open and he recited by seeing it, it is correct if it is not touched with hand. Similarly, touching the amulet or a plate on which a Quranic verse is written, without ablution is not correct.

Some Directives relating to Ablution and Cleanliness

1) Make the ablution carefully even though sometimes the soul feels it unpleasant.

2) Fresh Ablution fetches more reward.

3) Do not face towards and opposite to Qiblah (و) while answering to the call of nature.

4) Avoid the touch of urine on your body. Being careless about it causes the punishment in the grave.

5) Do not pass urine in a hole. It is likely that a

snake or scorpion may come out of it.

- 6) Do not pass urine where you have to take bath.
- 7) Do not talk while passing the stool or urine.
- 8) After getting up from the sleep; do not put your hands in water unless you wash them.
- 9) Do not use water which became hot due to the heat of the sun. It is likely to cause the disease of leprosy which causes white spots on the body.

Not using sufficient water to the limbs while Making Ablution

The Prophet ﷺ observed some people having made the ablution but their heels were still dry. He told that there will be a great torture due to the heels being dry.

Moral Use: The water must be used sufficiently to the limbs while making the ablution by stirring the ring, bangles. During winter, mostly the feet get hard. They must be made wet. Some women wash their face from the front side. But do not wash it from the sides of the ears. All these things must be well considered.

Brushing the teeth (*Miswak*)

The Prophet ﷺ observed that offering two Rakaat of *Salat* after brushing the teeth is better than seventy Rakaat of *Salat* without brushing.

Reward and Excellence of Ablution and Bath

1) It is stated in a *Hadith* that the person who recites Bismillah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) while making the ablution (It is better to recite سُبْنَ اللَّهِ رَبِّ الْعَالَمِينَ In the name of Allah and all praise is to Him) and then recite, while washing every limb,

اَشْهَدُ اَنْ لَا إِلَهَ اِلَّا اللَّهُ رَبُّ الْعَالَمِينَ وَلَا شَهِيدَ لِمَا لَمْ يُرَوِّيْنَ

I bear witness that there is no god except

Allah. He is alone and has no associate and I bear witness that Muhammad is His servant and Messenger.

And who recites this after completing the ablution:

اللهم اجعلنى من التوابين واجعلنى من المستهربين

O Allah! Make me among those who turn to Him and who keep themselves pure and clean.

All the eight gates of the Paradise will be opened for him, after his death. So, he will enter the paradise from any gate he wishes. Immediately after making the ablution, if he offers two Rakaat *Nafل*, in which he recites from the Holy Quran in a nice way and understands what he recites and with the presence of mind. Thus, if he offers the *Salat* with the presence of mind, at the end of the *Salat*, he will be fully purified from the sins as if he were born on that very day. So, he will be advised to start afresh. (It is reported by *Al-Hafiz Al-Mustaghfari*). His sins till that time will be excused. The scholars are of the view that here sins mean minor sins and how will it be known that there is an advice for doing these acts again? It has been stated by the Prophet ﷺ and it is sufficient for us.

2) It is reported in a *Hadith* that the making of ablution of a person is not complete unless he sends blessing and peace on him (the Prophet ﷺ) (*Ahya-al-Sunan*).

3) It is stated in a *Hadith* that whosoever Muslim makes ablution. When he washes his face, those sins are washed away, which were committed through his eyes. Or he stated that the last drop of the water washes away his sins. When he washes his hands upto the elbows, his sins committed by his hands are washed away. Or he stated that his sins are washed away with the last drop of water used for washing the hands. When he washes both of his feet, it takes away all his sins which are committed by his

feet so much so that he is purified from the sins (*Muslim*). Here sins mean the minor sins as is viewed by the jurists. Sin of the eyes is like glancing at someone with bad intention and the sin of hand is like touching someone with bad intention and the sin of the feet is going to some place with a bad intention. Make ablution properly. How great is the dignity and excellence of ablution! Do value it.

4) Hazrat Anas رضي الله عنه is a companion of great honour. He rendered service to the Prophet ﷺ for ten years. He has narrated a long *Hadith* in which he reported that the Prophet ﷺ observed, "O Anas! Exaggerate to the bath for major ritual impurity (Which is done for the need of bath). Thus, you will come out from the place of bath in the condition that there will be no sin or mistake in your account. (Here also it means the forgiveness from sins). I submitted to the Prophet ﷺ, "What is the form of giving importance to the bath?" The Prophet ﷺ observed, "You should properly wet the roots of the hair and clean the body very well." It is *Mustahab* (desirable) to clean the body by rubbing it, because without rubbing well, the cleanliness does not take place and exaggeration means taking a bath well, the explanation and commentary of which has been given by the Prophet ﷺ. Thus, the Prophet ﷺ observed, "O my dear son! If you can afford, always remain in the state of ablution which is *Mustahab* or desirable. The person who dies in this state that he is in the state of ablution, will get the reward equal to that of martyrdom. (*Abu Ya'la*).

Description of *Tayammum* (Cleansing with clay)

Ruling 1: If someone is in a jungle and does not know where the water is and neither there is any other

man from whom he can enquire about the existence of the water, at such a time, he should make *Tayammum* (cleansing with clay). And if a man is available who tells that water is available within one *Shara'i* mile, and it is likely that he speaks the truth, or no man is available but, due to intuition he thinks that water is available within one *Shara'i* mile from here, searching for water is necessary for him and his companions that does not harm him and his companions. Without searching for water, making *Tayammum* is not correct. If it is quite certain that water is available within one *Shara'i* mile, bringing it is obligatory.

Moral Use: A *Shara'i* mile is little bit more than an English mile and it is equal to one English mile plus one eighth of it. In other words, it is equal to two thousand yards.

Ruling 2: If the location of water is found and it is more than one mile away, it is not obligatory to go to such a distant place and bring water; rather it is better to make *Tayammum*.

Ruling 3: If someone is at a distance of one mile from the inhabited area and water is not available within one mile, even then, making *Tayammum* is correct whether he is a traveller or not or he has to go to a place nearby.

Ruling 4: If a well is available on the way but no bucket and rope is available due to which he can neither draw out water from the well nor can he get from anyone, even then, *Tayammum* is valid.

Ruling 5: If water is available from somewhere but it is very little. If it is sufficient to wash face, both the hands and both the feet once, making *Tayammum* is not valid. Rather he should wash these limbs once each and do wiping of the head and giving up gargling etc. i.e., he can

give up the *Sunnah* acts of the ablution. And if it is not sufficient to do that even, then, he must resort to *Tayammum*.

Ruling 6: If the use of water is harmful due to some illness and ablution and bath may enhance the illness or the restoration to normal health will be delayed, even then, *Tayammum* is correct. But if the cold water is harmful and the hot water is not harmful, it is obligatory to take a bath with hot water; however, if hot water is not available, making *Tayammum* is valid.

Ruling 7: If water is in the vicinity of a mile, it is not valid to resort to *Tayammum*. It is obligatory to bring the water and make the ablution. It is valid to make *Tayammum* by the women when they do not go to bring water due to chastity or due to observing seclusion. The seclusion which results in giving up of an injunction of *Shar'iah* is unlawful and prohibited. It is obligatory to use the veil or cover the whole body with a sheet of cloth and then go to bring water; however, she should not make ablution, sitting in the open before the people and should not open her face and hands.

Ruling 8: So long as the ablution cannot be made, *Tayammum* can be resorted to and it should not have doubts. The *Tayammum* provides as much purification as the ablution does. He should not think that *Tayammum* does not purify.

Ruling 9: If water is sold and a person cannot pay for it, making *Tayammum* is valid for him. If he can pay and afford the money for the journey in respect of fare etc. and has excess money, it is obligatory for him to buy the water; however, if water is sold at a very high price and nobody can afford to pay, it is not obligatory to pay for water and the *Tayammum* will be valid.

Ruling 10: If it is so cold at a place due to snowing

that there is apprehension of death or illness by taking a bath and there is available no quilt or blanket etc., get warmed after taking a bath, it is valid to make *Tayammum* provided there is no arrangement of warm water.

Ruling 11: If someone is suffering from small pox or has wounds on half of his body, taking a bath is not obligatory; rather he should resort to *Tayammum*.

Ruling 12: If someone made *Tayammum* and offered the *Salat* in open place while the water was very near from there but he was not aware of that, both the *Tayammum* and *Salat* are valid. On coming to know about it, repetition is not obligatory.

Ruling 13: While travelling, if another person is having water, a person thinks that on demand, the person having water will offer water, making *Tayammum* will not be valid. If on the other hand the verdict of the heart is that he will not offer water on request, it is valid to make *Tayammum* and offer *Salat* without requesting him for water; but if he requested him for water after offering the *Salat* and he granted it, he will have to repeat the *Salat*.

Ruling 14: If Zamzam is filled in bottles, it is not valid to make *Tayammum*. It is obligatory to open the bottles, to take a bath and make ablution with Zamzam.

Ruling 15: Someone has water, but the path is such that the access to water is not possible. It involves apprehension of death and harm, making ablution is not necessary. Making the *Tayammum* is valid.

Ruling 16: If bath is harmful and making ablution is not harmful, *Tayammum* can be made in place of bath. If ablution in place of *Tayammum* for a bath is invalidated, he should not make *Tayammum* for ablution; rather he should make ablution in place of ablution. If there occurred some thing invalidating the *Tayammum* before the *Tayammum*

for a bath and then *Tayammum* for a bath was made, this *Tayammum* is sufficient for both bath and ablution.

Procedure of Making *Tayammum* (Cleansing with clay)

Ruling 1: The method of making *Tayammum* is that one should strike both of his hands against the pure ground and rub them on whole of the face. Again, he should strike both his hands against the ground and rub them on both of the hands including the elbows. The hands should be rubbed well between the bangles etc. If one thinks that even a place equal to an hair is left, the *Tayammum* will not be validly made. He must take off rings etc. in order to avoid any place being left dry. One must pass his finger between the gaps of his fingers. By doing both these things, the *Tayammum* is validly done.

Ruling 2: After striking the hands against the ground, one should jerk the hands in order to avoid sticking of earth to the arms and face and not disfigure him.

The things with which *Tayammum* is valid

Ruling 1: Apart from the ground, everything from the kind of dust, is valid for making *Tayammum* e.g; dust, sand, stone, lime, antimony red ochre etc. The thing which is not from the kind of dust, cannot be used for *Tayammum* validly e.g. gold, silver, peuter, wheat, wood, cloth, food grains etc. However, if dust is stuck to these things, then making *Tayammum* with them is valid.

Ruling 2: The thing which neither burns in the fire nor gets rotten, is from the kind of dust and *Tayammum* is valid with it and the thing which burns away into ashes or gets rotten is not valid for making *Tayammum*. Similarly, *Tayammum* is not valid with ash.

Ruling 3: It is not valid to make *Tayammum* with copper utensils, pillow, mattress etc. Making *Tayammum* on a piece of cloth is not valid; however, if dust is stuck on it so much that it explodes well while striking hands on it and sticks well to the palms, making *Tayammum* with it is valid. If by striking hands, a little dust explodes, even then making *Tayammum* with it is invalid. On the pitcher or other earthenware, the *Tayammum* is valid whether it is filled with water or not; but if it is painted, it is not valid to make *Tayammum* on it.

Ruling 4: If there is no dust at all on the stone, even then, making *Tayammum* on it is valid; rather if it is well washed with water, even then, it is valid and sticking of dust on the hands is not essential.

Ruling 5: It is valid to make *Tayammum* with clay but it is not proper. If somewhere nothing is available except clay, one should adopt this method that some clay may be clinged with a piece of cloth and may be got dried. Now, one should make *Tayammum* on it; however, if the time for *Salat* is narrowing, one must make *Tayammum* in any possible way with the wet or dry piece of cloth and do not let the *Salat* lapse.

Ruling 6: If some filth on the ground falls like urine etc. and gets dry due to the sun and the smell also no longer remains there, the ground becomes pure. Offering *Salat* on it is valid; but making *Tayammum* with it is not valid when it is known that it is as such and if it is not known, he should not fall a pray to the whim.

Ruling 7: Under compulsion, *Tayammum* is valid in place of bath also as *Tayammum* is valid in place of ablution. Similarly, if a woman has become pure from the *Haid* (menses) and *Nafas* (puerperal bleeding), *Tayammum* is valid for her also in compulsion. There is no differ-

ence in the *Tayammum* for ablution and bath. The method is the same.

Rulings regarding *Tayammum*

Ruling 1: If a person makes *Tayammum* for showing someone how to do it and does not make intention to make it for himself, it will not be valid for him; because the intention is essential for its validity. So, when there is no intention for making the *Tayammum* and the purpose is only to show someone the method of making it, it will not be valid.

Ruling 2: While making *Tayammum*, the man must make this intention from his heart that I am making the *Tayammum* in order to be pure, the *Tayammum* will be valid. It is not necessary to mention that this *Tayammum* is for bath or ablution.

Ruling 3: If *Tayammum* is made for touching the Holy Quran, it is not valid to offer *Salat* with it. If the *Tayammum* is made for one *Salat*, offering the *Salat* for another time with it is valid and touching the Holy Quran with this *Tayammum* is also valid.

Ruling 4: If someone is in need of a bath and he is not with ablution also, only one *Tayammum* is sufficient. It is not necessary to make separate *Tayammum* for both.

Ruling 5: Someone made a *Tayammum* and offered the *Salat* with it. After some time, water was available, repeating the *Salat* is not obligatory, the same *Salat* was valid with *Tayammum*.

Ruling 6: If water is not at a place more than a *Shara'i* mile; and the time for the *Salat* is very short. If he goes to fetch water, the time for the *Salat* will lapse, making the *Tayammum* is not valid. He must bring the water

and offer the *Salat* after passing the proper time as *Qada* (عذاء).

Ruling 7: In the presence of water, *Tayammum* is not valid for touching the Holy Quran.

Ruling 8: It is better that person should not offer the *Salat* in its earlier time if he hopes that water will be available at a distance on the way and should wait for the water but should not make so much delay that time reached the *Makrooh* or undesirable time. If he does not wait for the water and offers the *Salat* at the earlier time, it is valid.

Ruling 9: If water is on the railway station but there is a fear that if he gets down from the train the train will move. The *Tayammum* will be valid. If there is a snake or a dreadful animal near water due to which water cannot be had, the *Tayammum* will be valid.

Ruling 10: The water container was tied with the goods. The person forgot it and he offered the *Salat* after making the *Tayammum*. Then, he recollects that the water had been tied with the goods, it is not obligatory for him to repeat the *Salat*.

Ruling 11: *Tayammum* is invalidated with the things which invalidate the ablution and *Tayammum* is also invalidated with the availability of water. Similarly, if a person walked ahead with *Tayammum* and the water was available within a *Shara'i* mile, *Tayammum* also gets invalidated.

Ruling 12: If a person is having *Tayammum* for ablution, on the availability of water sufficient for the ablution, *Tayammum* will be invalidated and on the availability of water sufficient for taking a bath, *Tayammum* would be invalidated and if the water available is insufficient, *Tayammum* will not be invalidated.

Ruling 13: If water was available on the way, but

the person is unaware of it and it was not known that the water had been there, *Tayammum* would not get invalidated. Similarly, if water was available on the way and it was known but he could not get down from the train, *Tayammum* would not get invalidated.

Ruling 14: If *Tayammum* is made due to some illness, it would be invalidated on the culmination of the illness when ablution and bath are not harmful. Now making the ablution and taking a bath is obligatory.

Ruling 15: *Tayammum* was made due to non-availability of water. Then, he suffered with an illness for which water is harmful. Then, water was available during the illness. Now, the previous *Tayammum* no longer remained intact which was made due to non-availability of water. He must, again, make *Tayammum*.

Ruling 16: If one took a bath due to the need of bath; but a short portion of the body remained dry and the water finished, he did not get pure. Therefore, he should make *Tayammum*. Whenever water is available, he must wash the dry portion of the body. He need not take a bath anew.

Ruling 17: If one got water when the ablution got invalidated, he should wash the dry portion first and, on finishing water, should make *Tayammum* for ablution. If water is so little that the ablution can be made but the dry portion cannot be washed he should make ablution and should make *Tayammum* for the bath of the dry portion. However, if he had already made *Tayammum* for the bath, now making *Tayammum* is no longer needed. The same first *Tayammum* stands intact.

Ruling 18: The cloth or body of a person is also *Najis* and the ablution is also needed and the available water is little. He should wash the body and the cloth and

should make *Tayammum* in place of ablution.

Ruling 19: If there is neither a bucket nor rope for drawing out water from the well nor a piece of cloth to put in the well and make it wet to get the water after rinsing the cloth and then get purified or there is water in a pitcher with no bucket or thing to draw out water from it and it is also not possible to take out water from it by declining its mouth downwards and the hands are *Najis* and there is no other person who can draw out the water or cause his hands washed. In such a condition, making *Tayammum* is valid.

Ruling 20: If the excuse on the basis of which *Tayammum* is made, is due to human-beings, all the *Salat* offered in this condition should be repeated on the excuse being eliminated. For example, if a person is in jail and the jail servants do not provide him water or someone says, "If you make the ablution, I shall kill you.", the *Salat* performed with this *Tayammum* will have to be repeated.

Ruling 21: If a few men make *Tayammum* with the same clod at the same place one after another, it is valid.

Ruling 22: A person who has no access to use water or dust due to non-availability of water or dust or due to some illness, he should offer the *Salat* without purification. Afterwards, he should repeat the *Salat* with purification. For example, a person is in a train and by chance, there arrives the time for the *Salat* and the water is not available and the thing with which *Tayammum* is valid e.g; dust, earthenware utensils or dust and the time of the *Salat* is fleeing. In such a condition, he should offer the *Salat* without purification. Similarly, a person who is in the jail and who has no access to pure water and dust, he should perform the *Salat* without ablution and *Tayammum* and in both the cases, the *Salat* will have to be repeated.

Ruling 23: The person who is sure or likely to get water to the last time of the *Salat*, waiting for water, to the *Mustahab* (desirable) last time of the *Salat*, it is *Mustahab* or desirable. For example, there is nothing to take water from or he is sure or likely to get the bucket till the *Mustahab* last time of the *Salat* or a person is in the moving train and he is sure or likely to reach the railway station at the last time of the *Salat* with water being available, waiting for the *Mustahab* last time is *Mustahab* or desirable.

Ruling 24: A person is travelling on the train and he had made *Tayammum* due to non-availability of water. He saw, while travelling on the train, on the way, water springs and ponds etc., his *Tayammum* will not be invalidated; because, in this situation, he is not in control of using water; train cannot stop and he cannot get down from the moving train.

Description of doing Wiping (مسح) on the Socks

Ruling 1: If a person puts on leather socks after making the ablution, *wiping* on the socks is valid while making the ablution after it was invalidated. If feet are washed after putting off the socks, it will be most valid.

Ruling 2: If the socks are so small that the anklets are not covered in the socks, *wiping* on them is not correct. Similarly, if the sock is put on without ablution, *wiping* on it is not correct. The socks should be put off and the feet should be washed.

Ruling 3: *Wiping* on the socks is valid for three days and three nights during travel and it is for one day and one night for him who is not travelling. The time of one day and one night and three days and three nights will be counted from the time when the ablution is invalidated

and the time when socks are put on, will not be considered, such as some person made ablution and put on the socks at the time of *Zuhr*. Then, the ablution was invalidated at the time of sunset. Now from this time till the sunset of the next day, wiping on the socks is valid and till the sunset of the third day for a person who is travelling. After the sunset of the third day wiping no longer remained valid.

Ruling 4: If there takes place anything due to which taking a bath becomes obligatory, he should put off the socks and take a bath. While taking a bath, *wiping* on the socks is not valid.

Method of Wiping (ـ) and Its Rulings

Ruling 1: One should do *wiping* on the upper side of the socks and not on the sole side.

Ruling 2: The method of *wiping* on the socks is that you should put ahead the fingers of the hand after making them wet. Then, you should place fully all the fingers on the sock, and keep the palm away from the sock. Then, draw them towards the anklet. If you place the palm alongwith the fingers and draw the palm alongwith the fingers, it is also correct.

Ruling 3: If someone does the reverse *wiping* i.e., he draws from the anklet side towards the fingers, it is also valid; but it is not *Mustahab*. Thus, in this way if he does not *wipe* in length; rather he *wipes* in breadth of the sock, it is also correct but it is not the *Mustahab* way.

Ruling 4: If you *wipe* towards the sole side or on the heel or here and there of the sock, it is not a correct *wiping*.

Ruling 5: If you did not place fingers fully on the

sock; rather you placed just the tips of fingers and kept the fingers in the standing position, this *wiping* is not correct; however if water is continuously pouring from the fingers and touches the sock equal to the extent of three fingers, it will be correct.

Ruling 6: It is *Mustahab* that *wiping* should be started from the palm side and if someone does the *wiping* from top of the palm, even then, it is correct.

Ruling 7: If someone did not do *wiping* on the sock; but while raining he came out or walked on wet grass, the *wiping* did take place.

Ruling 8: It is obligatory to *wipe* on every sock to the extent of three fingers of the hand. It will not be correct if it is done less than this.

Ruling 9: The thing which invalidates the ablution, invalidates the *wiping* also. It is also invalidated by putting off the socks. If the ablution of someone did not become ineffective; but he put off his socks, the *wiping* no longer remained intact. Now, he should wash both the feet. He need not make the ablution again.

Ruling 10: If someone puts off one sock, it is obligatory for him to put off the other sock also and wash both the feet.

Ruling 11: If the duration of the *wiping* is complete, the *wiping* no longer remained intact. If the ablution did not become ineffective, he should put off the socks and wash both the feet. It is not obligatory to repeat the whole ablution and if the ablution became ineffective, he should put off the socks and make the ablution in full.

Ruling 12: Someone did *wiping* on the sock and then the foot fell into water. As the sock was loose; therefore, water went into the sock and the whole or half of the foot became wet. The *wiping* no longer remained intact.

He should put off the other sock also and wash both the feet.

Ruling 13: The sock which is torn so much that it opens to the extent of three fingers, *wiping* on it is not valid. If it opens to the extent of less than three fingers, the *wiping* will be valid.

Ruling 14: If the sewing of the sock is undone, but the foot could not be seen from it, the *wiping* will be valid and if it is such that the foot can be seen to the extent of three fingers while walking otherwise it is not seen, the *wiping* will not be correct.

Ruling 15: If one sock is torn out to the extent of two fingers and the other to the extent of one finger, there is no harm and the *wiping* is lawful; but if one sock is torn on many places and the total of all that is equal to three fingers, the *wiping* is not valid. If it is torn out so little that the total of all that is not equal to three fingers, the *wiping* will be valid.

Ruling 16: Someone started *wiping* on the sock and still one day and one night did not pass, he became a traveller enabling him do the *wiping* for three days. If one day and night passes before the start of the journey, the duration is complete and passed. Now, he should wash the foot and put on the sock.

Ruling 17: If someone did *wiping* during the journey and then reached home. If one day and night is completed, he must put off the sock; because now doing *wiping* on it is not valid. If one day and one night is not, as yet, completed, he must complete it. *Wiping* for more than that is not valid.

Ruling 18: If a person puts on sock over stocking, even then, *wiping* on the sock is valid.

Ruling 19: *Wiping* on the stockings is not correct;

however, if they are covered with leather or if the whole of the sock is not covered with leather or leather is covered over the male shoes or they are very hard and without tying with a thing, they keep fixed or he can walk with them on a distance of three or four miles, in all these cases also, *wiping* on the stockings is valid.

Ruling 20: *Wiping* of *Burqah* or veil for women is not valid.

Ruling 21: *Wiping* on boot is lawful provided it covers the whole foot alongwith anklet and its cut is tied with the laces in such a way that the skin of the foot is not visible, which bars the *wiping*.

Ruling 22: If a person is wearing socks in the state of *Tayammum*, he cannot do *wiping* on them while making the ablution because *Tayammum* is not complete purification whether the *Tayammum* is only for a bath or for an ablution or for both ablution and bath.

Ruling 23: *Wiping* is not lawful for the one who is taking a bath whether the bath is *Fard* or *Sunnah*. For example, a person sits placing his feet at a higher place and washes the whole body except the feet and, then, does *wiping* on the feet, it is not correct.

Ruling 24: As the ablution of an invalid person is invalidated with the passage of the time for the *Salat*. Similarly, his *wiping* also gets invalidated and it is obligatory for him to take off his socks and make the ablution; however, if his illness is not found while making the ablution and doing the *wiping*, he will be considered like a valid person.

Ruling 25: More portion of the foot is washed. In this case socks should be taken off and the feet should be washed.

Chapter 2

Book of the *Salat* (كتاب الصلاة)

Rulings of Azaan (Azan) or call for *Salat*

Ruling 1: If a call (*Azaan*) for *Salat* is made, it should be at the time for that *Salat*, before the time of *Salat* it will not be valid. It should be repeated afterwards at the proper time whether *Azaan* is for *Fajr* or some other time.

Ruling 2: The *Azaan* and *Iqamah* (standing) should be in the same words, which have been reported from the Prophet ﷺ. It will not be valid if the *Azaan* and *Iqamah* are said in a language other than Arabic or in words in Arabic other than those already fixed though the people hear them consider them as such and purpose of them is served.

Ruling 3: The *Muazzin* (one who calls for *Salat*) must be a male. If a woman utters *Azaan*, it should be repeated by a male. If *Azaan* is not repeated, it will amount as if the *Salat* had been offered without *Azaan*.

Ruling 4: It is very essential that the *Muazzin* is a prudent man. If the *Azaan* is called by an unsane, child, a mad man or an intoxicated man, it will not be considered valid.

The Sunnah Method of Calling Azaan

Ruling: The *Sunnah* method of calling *Azaan* is that the *Muazzin* should be free from both the impurities. He

should stand on a higher place separate from the mosque with his face towards *Qiblah*. He should close the holes of both of his ears with his fore-fingers. He should loudly and forcefully utter these Arabic words (and not so loudly as to give him trouble).

Allah is great (four times) ﴿۱۰﴾

I do bear witness that there is ~~an~~ no god except Allah (twice).

I do bear witness that ﷺ Muhammad is the Messenger of Allah (twice).

Come to *Salat* (twice; turning the face to the right in such a way that chest and feet do not deviate from the Qiblah direction).

Come for welfare (twice) turning face to the left in such a way that the chest and feet do not deviate from the direction of Qiblah Allah is great (twice).

There is no god except Allah (once) ﴿۱﴾ In the Azaan for *Fajr* (morning) *Salat* after saying the words حَسْنَةٌ مُّتَكَبَّرٌ, the following words are included: *Salat* is better than sleep (twice). ﴿۲﴾

Thus, there are fifteen token phrases in all in the *Azaan* for all the *Salat* except of *Fajr* in which there are seventeen phrases. These phrases should not be uttered in a rhythmic way. After uttering the words *سَمِعْ*, he should make a pause for such a time that the person who hears the *Azaan* may be able to make a reply to these words and other words of the *Azaan*. Similarly, he should make a pause after saying the other words of the *Azaan* and, then, he should utter the words of the *Azaan* to follow.

Method of uttering Iqamat (standing)

The method of uttering *Iqamat* is also the same. The only difference between the two is that *Azaan* is called out-

side the mosque and it is better but *Iqamat* is called inside the mosque. *Azaan* is called in a loud voice but *Iqamat* in a low voice. There is no wording ﴿صَلَوةٌ عَرَمَ الْوَمْ﴾ in the *Iqamat*; rather it is in the *Azaan* of *Fajr* only (twice). Instead the words ﴿هَذِهِ صَلَوةٌ﴾ (indeed *Salat* has begun) and uttered twice at all the five congregational *Salat*. While saying these words, the holes of the ears are not to be closed; rather the holes of the ears are closed in order to make the words aloud which is not the purpose. While saying ﴿حُلِّ الْمُصَلَّى﴾ and ﴿حُلِّ الْمُصَلَّى﴾, the face is not turned to right and left and it is not essential, though some jurists have the contrary view.

Injunctions relating

Azaan and *Iqamat*

Ruling 1: It is *Sunnah Muakkadah* (سنّة مُكَّدَّة) or privileged *Sunnah* for the male persons to call *Azaan* for all obligatory *Salat* whether he is a traveller or not, or he is offering *Salat* with or without a congregation, or he is offering the *Salat* in time or after the lapse of its proper time. For *Jummah Salat*, the *Azaan* is called twice.

Ruling 2: If some *Salat* could not be offered due to some excuses from which general people are suffering, its *Azaan* will be called with an announcement and if the *Salat* was not offered due to a particular reason, the *Azaan* will be called in a low voice and under a cover so as not to make the people know about it; because not offering the *Salat* in time is an indication of negligence and laziness which is a great sin in religious matters. If many *Salat* are to be repeated on one time, offering for the first *Salat* is *Sunnah* and for the remaining *Salat* only uttering of *Iqamah* is necessary; however, it is *Mustahab* or desirable that separate *Azaan* should be called for each *Salat*.

Ruling 3: For a traveller whose all companions are present, *Azaan* is *Mustahab* and not *Sunnah Muakkada* (Privileged *Sunnah*).

Ruling 4: *Azaan* and *Iqamat* are *Mustahab* for a person who offers his *Salat* at home, whether he offers it individually or in congregation provided the *Azaan* and *Iqamat* had been called in the mosque of the locality; because the *Azaan* or *Iqamat* for the locality is sufficient for all the people of the locality.

Ruling 5: The *Azaan* and *Iqamat*, if already uttered and the *Salat* offered in a mosque, to be repeated in that mosque for *Salat* is *Makrooh* or undesirable; however, if no *Muazzin* or *Imam* is appointed in that mosque, it is not *Makrooh*; rather it is better.

Ruling 6: If a person offers *Zuhr Salat* at a place where the conditions of offering *Jummah Salat* are found and the *Jummah Salat* is offered in congregation, calling *Azaan* and *Iqamat* for him is *Makrooh* whether he offers the *Zuhr* prayer due to some excuse or not or whether he offers it before *Jummah* prayer or after it.

Ruling 7: Calling *Azaan* and *Iqamat* for the women is *Makrooh* whether they offer the *Salat* in congregation or individually.

Ruling 8: The *Azaan* and *Iqamat* is not *Sunnah* except for the obligatory *Salat* whether it is a *Fard Kifayah* (فَرْدٌ كِفَاعَةٌ) or general obligatory *Salat* such as funeral *Salat* or a *Wajib Salat* like *Witr* (وتر) of *Isha* or the *Salat* of both the *Eids* or a *Nafl Salat* like other *Nafl Salat*.

Ruling 9: Responding to the *Azaan* and *Iqamat* is *Mustahab* or desirable for a person who hears the *Azaan* or *Iqamat* whether he is a man or woman and whether he is pure or impure. According to some jurists, it is *Wajib* (ordained) but the reliable and dominant view is that it is

Mustahab i.e., he should repeat the words which he hears; but when he hears حم على الصحوة and حم على الصحوة (the strength to shun evil and to do) and while responding to حم على الصحوة, he should say *sadaqta wa harata* (you have spoken the truth and said a good thing).

After the Azaan, he should send blessings and peace on the Prophet ﷺ and recite this supplication.

اللهم رب هذه الدعوة العاتمة والصلوة القالمة آت ميدنا محمد رسولك
والفضيلة والدرجة الرفيعة وابعثه مقاما محسودا الذي وعد
انك لا تخلف الميعاد

O Allah! Master of this perfect call and the *Salat* to be offered presently, grant Muhammad the way of approach to You and also eminence and raise him to the glorious station You have promised him and bestow his intercession on us on the Day of Judgment. Verily! You never go back on Your word.

Ruling 10: It is *Wajib* (compulsory) to give up all affairs on hearing the first *Azaan* for *Jummah Salat* and go to the mosque. It is prohibited to be busy in purchasing or selling anything or in other affairs.

Ruling 11: Responding to the *Iqamat* is *Mustahab* or desirable and not obligatory. In order to respond the words دعوه (prayer has indeed begun), the response is to say فلت (May Allah make the *Salat* well established and permanent).

The cases in which responding to the Azaan is prohibited

Ruling: In eight cases, the response should not be made to the *Azaan*.

- 1) While offering the *Salat*.
- 2) While attending the *Khutbah* (sermon) whether it

pertains to *Jummah Salat* or some other *Salat*.

3 and 4) In the case of suffering from *Haid* (menstrual course) and *Nafas* (bleeding from the child birth).

5) While studying and imparting the religious teachings.

6) While committing sexual intercourse.

7) While answering to the call of nature.

8) While taking the food i.e., it is not necessary; however; after being free from these occupations, if not much time has passed, the response should be made otherwise not.

Sunnah Acts of the Azaan and Iqamat

There are two kinds of *Sunnah* acts of *Azaan* and *Iqamat*. Some of them relate to the *Muazzin* and some of them relate to *Azaan* and *Iqamat*. We, therefore, describe here the *Sunnah* acts relating to *Muazzin* and, later on, we shall describe the *Sunnah* acts relating to *Azaan*.

Sunnah 1: The *Muazzin* must be a male. The *Azaan* and *Iqamat* by a woman is *Makrooh Tahreemi* (مكره تحرمي). If an *Azaan* is called by a woman, it should be repeated by a male person. The repetition of *Iqamat* is not possible; because the repetition of *Iqamat* is not lawful contrary to repetition of *Azaan*.

Sunnah 2: It is necessary that the *Muazzin* must be a matured person. The *Azaan* and *Iqamat* by a male and intoxicated person or by a child is *Makrooh* (detestable) and *Azaan* called by them should be repeated and not the *Iqamat*.

Sunnah 3: It is essential that the *Muazzin* is conversant with the essential Rulings and timings of the *Salat*. If an ignorant person calls the *Azaan*, he shall not get the re-

ward equal to that of the *Muazzin*.

Sunnah 4: It is essential that the *Muazzin* is pious and religious and conversant with the affairs of the people. He should give warning to those who do not join the congregational *Salat* provided there is no apprehension of being teased by such people.

Sunnah 5: The voice of *Muazzin* must be of high pitch.

Sunan and Mustahab relating to Azaan and Iqamat

1) Calling *Azaan* at a high place outside the mosque and calling of *Azaan* inside the mosque are *Makrooh Tanzeehi* (detestable to the degree of Prohibition), however, calling the second *Azaan* inside the mosque in front of the pulpit is not *Makrooh* (detestable); rather in all the Islamic countries the routine is to call the second *Azaan* in the mosque in front of the pulpit.

2) Calling *Azaan* should be in standing position. If a person utters the *Azaan* in the sitting position, it will be *Makrooh*. It should be repeated; however, if a person calls it only for his sake whether he is a traveller or not, it need not be repeated.

3) Uttering the *Azaan* in a loud voice; however, if he utters the *Azaan* only for his sake, he has an option. Even though great reward is in offering the *Salat* with a loud voice.

4) It is *Mustahab* to close the holes of the ears with the help of the fingers.

5) Uttering the words of *Azaan* with pauses and that of *Iqamat* without pauses is *Sunnah*. That is to say while uttering *Takbeers* of *Azaan*, all the four *Takbeers* should be in twos with a pause in between the two. This pause

should be of duration that the hearer might be able to make a response of the same. In addition to *Takbeers*, in the other words of the *Azaan*, there should be a pause between two words so that hearer may be able to response accordingly. If, due to any reason, the *Azaan* has been uttered without a pause, its repetition is *Mustahab*. If the words of *Iqamat* have been said with pauses, its repetition is not *Mustahab*.

6) While uttering, حس على الصلاة turning the face to the right and while uttering the words حس على صبح turning the face to the left is *Sunnah* whether that is for *Salat* or anything else; but the chest and feet must be firm and towards Qibla.

7) Uttering the *Azaan* and *Iqamat* while facing towards the Qiblah provided the man is not riding. Uttering the *Azaan* or *Iqamat* facing a direction other than that of Qiblah is *Makrooh Tanzeehi*.

8) While uttering the *Azaan*, one must be purified from pollution resulting from coition and being purified from bath is *Mustahab* and being purified from both the fartings while saying *Iqamat* is essential. If a person says the *Azaan* in the state of pollution, it will be *Makrooh Tehreemi* (detestable to the degree of Prohibition) and repetition of that *Azaan* is *Mustahab*. Similarly, if a person says the *Iqamat* in the state of pollution or without ablution, it will be *Makrooh Tehreemi* (detestable to the degree of Prohibition); but the repetition of the *Iqamat* is not *Mustahab*.

9) Uttering of the words of *Azaan* and *Iqamat* in a set order is *Sunnah*. If a person says the latter word formerly such as he says حس على الصلاة or says حس على صبح then in such a situation, the words said latterly must be repeated, which he had said formerly. In the first case. He should first say حس على الصلاة and then he should

say ﷺ. And in the second case, he should first say ﷺ and then say ﷺ the repetition of the whole *Azaan* is not necessary.

10) While calling *Azaan* and *Iqamat*, saying no other word whether it is saying ﷺ or making response to it is permissible. If a person talks during *Azaan* or *Iqamat*, he should repeat the *Azaan* if he talked much, but not in the case of *Iqamat*.

Miscellaneous Rulings about *Azaan*

Ruling 1: If a person forgets to respond to the *Azaan*, or intentionally does not respond and he recollects it after the end of the *Azaan* or intends to respond, he should respond if it is not much delayed otherwise not.

Ruling 2: If too much time expires after calling the *Iqamat* and congregation is not ready for the *Salat*, the *Iqamat* should be repeated; however, if there is a little delay, it is not needed. If *Iqamat* has been said and the Imam has not offered his *Sunnah Salat* of the *Fajr* and if he gets busy in offering the *Sunnah Salat*, this period will not be considered more distant and the *Iqamat* will not be repeated. If, after the *Iqamat* another act is started which does not concern with the *Salat* like eating and drinking, the *Iqamat* should be repeated in this case.

Ruling 3: If the *Muazzin* dies while calling for the *Salat* or gets unconscious or his voice ceases or he forgets and there is nobody to remind him or his ablution is invalidated and he goes to restore it, it is *Sunnah Muakkadah* if it is called afresh.

Ruling 4: If the ablution of a person is invalidated while calling the *Azaan* or *Iqama*, it is better to complete *Azaan* or *Iqamat* and then carry out ablution.

Ruling 5: Calling out *Azaan* in two mosques by the

same *Muazzin* is *Makrooh* (detestable). He should call out the *Azaan* in the mosque where he has to offer his *Fard Salat*.

Ruling 6: The same person deserves to utter the *Iqamat*, who calls out the *Azaan*; however, if he goes away after the *Azaan*; or permits some other person for it, another man can call the *Iqamat*.

Ruling 7: Several *Muazzins* are allowed to call out the *Azaan* simultaneously.

Ruling 8: The *Muazzin* should finish the *Iqamat* at the same place where he started the *Iqamat*.

Ruling 9: The intention is not necessary for *Azaan* and *Iqamat*; however, there will be no reward without intention. The intention is made by determining that I am calling out this *Azaan* merely for getting the pleasure of and reward from Allah and nothing else is aimed at.

Description of *Salat* or Divine Service

Salat has a great dignity before Allah. No worship is more beloved than *Salat* before Allah. Allah has prescribed five obligatory *Salat* upon his servants. Performing them entails great reward and neglecting them results in a great punishment.

It is reported in a *Hadith* that the person who performs ablution in a nice way and offers the *Salat* with full devotion, Allah will pardon all his minor sins and grant him the Paradise.

The Prophet ﷺ observed, "Salat is a pillar of religion." Thus, he who offers his *Salat* in a nice way, keeps the religion right and he who demolished this pillar i.e., does not offer his *Salat*, perished his religion.

The Prophet ﷺ observed, "The first thing to be ques-

tioned on the Day of Judgment will be about *Salat*." The hands and feet and face of the devout will shine like sun on the Day of Judgment and those who do not offer *Salat* will be deprived.

The Prophet ﷺ told that the devotees, martyrs and saints will be with Prophet, on the Day of Judgement. And those who do not offer *Salat*, will be with great disbelievers like Pharaoh, Hamaan and Kora (Qaroon). Therefore, offering the *Salat* is very essential and non-performance of *Salat* will cause a great loss in this world and the Hereafter. What can be more harm of those who do not perform *Salat*, that they will be with great disbelievers. In other words, those who do not offer *Salat* are considered at par with the disbeliever.

Allah forbid! Non-performance of *Salat* is an evil thing; however, a mad man, a minor girl and minor boy who have, as yet, not come of age, are not under obligation to offer *Salat*. For the rest, it is obligatory, but when the children become seven years of age, their parents are ordained to cause their children to offer *Salat* when they are ten years' of age and do not offer *Salat* their parents can punish them. Giving up of *Salat* is not proper on any time. The *Salat* must be offered in every possible way; however, if a person forgot; he could not recall it altogether and when the time of the *Salat* passed, he recollects that he had not offered *Salat* or he had a very deep sleep and he did not get up and the time of the *Salat* lapsed, in such a situation it will not be a sin for him; but when he recollects and he gets up, he must perform ablution and offer *Salat* immediately by way of *Qada* (عذر) and it is obligatory for him; however if the time is *Makrooh*, he should wait for passing of *Makrooh* time. Similarly, the *Salat* which could not be offered due to unconsciousness,

he will not be sinful provided they must be offered as soon as he came to senses, by way of *Qada* (عذر).

Ruling 1: If a female is giving birth to a child; but all of his body has not come out of her body a minor portion has come out but the major portion of his body has not come out yet, it is obligatory for her that she should offer the *Salat* if she is in her complete senses. It is not correct to postpone it and offer it by way of *Qada* (عذر); however, if there is an apprehension of the death of the child by offering the *Salat*, it is allowed to offer it by way of *Qada* (عذر). Similarly, if the mid-wife apprehends that if she offers the *Salat* in such a situation, the child will be harmed, she is also allowed to offer the *Salat* by way of *Qada* (عذر); but all of them must offer the *Salat* by way of *Qada* (عذر) as soon as possible.

Etiquettes for Offering *Salat*

Action 1: Offer the *Salat* in time. Perform the bowing and prostration (سجدة, سجدة) in a nice way and offer the *Salat* whole-heartedly.

Action 2: When a child is of seven years of age, advise him to offer *Salat* and when he is ten years old, give him physical punishment if he does not offer *Salat*.

Action 3: It is not correct to offer *Salat* with such garments and at such a place, the beauty of which attracts ones attention.

Action 4: There should be a serene in front of the devout. If nothing is available a piece of wood be placed or place any object with a height and place it in front of the right or left eye-brows.

Action 5: After offering the *Fard Salat*, it is better to offer *Sunnah* or *Nafl Salat* at some adjacent place.

Action 6: Do not see here and there while offering the *Salat*. Do not raise your eyes upwards and stop yawning as far as possible.

Action 7: When you feel call of nature, first attend to it and then offer the *Salat*.

Action 8: Repeat incantation and *Nafl* as much as you can afford easily.

Table of Rakaat of five time *Salat*

| S. No. | Names of <i>Salat</i> | Total No. of Rakaat | Sunnah Rakaat Before Fard | No. of Fard Rakaat | Details of Rakaat After Fard | | | | Remarks |
|-----------|-----------------------------|---------------------------|---------------------------------|--------------------------|---------------------------------|------|-----------|------|--|
| | | | | | Sunnah | Nafl | Wajib | Nafl | |
| 01 | Fajr | 4 | (Muakkadah) | 2 | - | - | - | - | |
| 02 | Zuhr | 12 | (Muakkadah) | 4 | 2 | 2 | - | - | After Fard all Sunnahs are (Ghar |
| 03 | Asr | 8 | (Ghar Muakkadah) | 4 | - | - | - | - | |
| 04 | Maghrib | 7 | - | 3 | 2 | 2 | - | - | Muakkadah |
| 05 | Isha | 17 | (Ghar Muakkadah) | 4 | 2 | 2 | 3 Witr | 2 | |

A Few Essential Rulings

Ruling 1: If the hair of a man are uprooted, the heads get impure due to the fat which sticks to them.

Ruling 2: The *Salat* of Eids is *Wajib* or essential, offering of *Nafl Salat* is *Makrooh* in between Fajr and Eid *Salat*.

Ruling 3: It is *Makrooh* to cut the nails and hair under navel when a person is in the state of pollution resulting from coition.

Ruling 4: The reward is achieved on offering the *Salat* etc. by the immatured children and the person who educates them, gets the reward for educating them.

Ruling 5: At times when offering *Salat* is *Makrooh*,

if the Quran is recited, it is not *Makrooh*. Instead of recitation, he should send blessings and peace upon the Prophet ﷺ or remember Allah.

Ruling 6: If a person recites a portion of a certain *surah* in the first *Rakaaat* and the rest portion of the same *surah* in the second *Rakaaat*, is correct.

Ruling 7: During the *Taraveeh Salat*, while reciting the Holy Quran, if, by mistake, some verse or *surah* is left out and afterwards, it is recalled that such and such verse or *surah* was left out, it is desirable to recite the left out verse or *surah* and then repeat the recited portion in order to finish the Quran in the actual form.

This is *Muslahab* therefore, if someone recollects that some portion has been left after reciting a lot from the Quran, repeating it is difficult, reciting the left out portion and then continue with what is after the recited portion, is correct and there is no harm in that.

Ruling 8: It is a good omen if there is sweat on the forehead, flowing of water from the eyes and extending of nostrils at the time of death. The sweat on the fore-head alone is an indication of a virtuous death. (Tazkaratul Mauta Wal Qaboor, Tirmidhi)

Ruling 9: The mire and impure water on the thoroughfares are exempted provided there seems to be no signs of impurity.

Ruling 10: The used water i.e., the water with which a person who is without ablution, makes ablution or with which some person in need of bath due to pollution, has taken a bath or with which a person with ablution, made another ablution with the intention of getting reward or with which a person intends of getting reward e.g., on Friday, he has taken a bath merely for getting reward whereas he needed no bath, with such water, making ablution

or taking a bath is not lawful and drinking and using of such water in the edibles is *Makrooh (Shami)*.

As stated when there is no genuine filth sticking on the body and the leftover water after washing the filth is impure and its drinking and using in edibles is *Haram* or prohibited.

Timings of *Salat*

Ruling 1: At late night near the morning in the east from where the sun rises, on the length of the sky, some twilight appears. After sometime, on the brink or side of the sky, whiteness appears on the width of the sky and, immediately, it goes on spreading, and, after some time, there is complete light. The time of *Fajr Salat* is from the time when whiteness appears on the width of the sky and it stops till a small portion of the sun is visible; but it is better to offer the *Salat* at the start of the time.

Ruling 2: With the post meridian, the time for *Zuhr Salat* starts and the sign of the post meridian is that the shadow of long objects slides from west to the north gets straight to the north and deviates towards east. Then it is the time of post meridian and if someone stands facing towards east, to his left will be north. Another indication is easier from it viz; higher the sun goes, the shadow of everything lessens. Thus, when the declining of the shadows stops, that is the noon time. Then, when the shadow increases, it is the indication of the decline of the day and from that time the *Zuhr* time begins and it remains until the shadow of each thing becomes double of its length, leaving the length of the thing at noon. For example, the shadow of a piece of wood of one arm length was equal to four fingers at Noon. The time of *Zuhr Salat* will last till the shadow becomes equal to two arms length and four fin-

gers after which the time for *Asr Salat* will start and will remain till a few minutes before the sunset; but when colour of the sun changes and the sun-light turns pale, offering of the *Salat* becomes *Makrooh*. If due to some reason, the delay is caused so much that, it can be offered but, after that, so much delay should not be done and in addition to *Asr Salat*, no other *Salat* should be offered in such a time, neither offering *Salat* by way of *Qada* should be performed nor a *Nafl Salat*.

Ruling 3: As the sun sets time for *Maghrib Salat* starts. As long as the redness remains on the edge of the sky towards the West, the *Maghrib Salat* time remains; but no such delay should be made in offering the *Maghrib Salat* that the stars twinkle well; the delay to this extent is *Makrooh*. When that redness remains no longer, the time for *Isha Salat* begins and it lasts till the time of *Fajr*, but offering *Isha Salat* after midnight is *Makrooh* and it fetches less reward. Therefore, *Isha Salat* should not be offered with so much delay; rather it is better to offer the *Isha Salat* before one third of night passes.

Ruling 4: No haste should be made in offering *Salat* in summer. It is *Mustahab* (desirable) to offer the *Zuhr Salat* when the time of intensive heat passes and offering the *Zuhr* earlier is *Mustahab*.

Ruling 5: Offering of *Asr Salat* with some delay is better; because a man can offer some *Nafl Salat* on time being available for it because offering *Nafl Salat* after the *Asr Salat* is not valid whether it is summer or winter; the injunction is the same for both. It should not be so much delayed that the colour of the sun turns yellow and the sunshine undergoes a change. Making haste in offering the *Maghrib Salat* and offering it as soon as the sun sets is *Mustahab* (desirable).

Ruling 6: The person who offers his *Tahajjud Salat* after getting up during the last hour of the night and if he is certain that he will surely get up, it is better for him to offer his *witr Salat* after the *Tahajjud Salat*, but if he is not certain to get up and apprehends that he will keep sleeping, he should offer *witr* after the *Isha Salat*.

Ruling 7: It is better to offer *Fajr*, *Zuhr* and *Magrib Salat* with a little delay when it is cloudy and offering *Asr Salat* earlier is *Mustahab*.

Ruling 8: No *Salat* is valid at the time of sunrise, noon and sunset; however, if the *Asr Salat* is not offered as yet, that can be offered at the time of sun set also on these times prostration for recitation is also *Makrooh* and prohibited.

Ruling 9: After the *Fajr Salat*, offering *Nafl Salat* is *Makrooh* unless the sun rises up; however, offering the *Salat* by way of *Qada* before the sunrise is valid and prostration for recitation is also valid. When the sun raises, unless there is some light, offering *Salat* by way of *Qada* is not valid. Similarly, offering *Nafl Salat* after the *Asr Salat* is not lawful; however, offering the *Salat* by way of *Qada* and prostration for the recitation of a verse is valid; but when the sunshine becomes dim, it is also not valid.

Ruling 10: Before the sunrise, if a person offers only *Fard Salat* of *Fajr* for want of time, he should not offer the *sunnah Salat* unless the sun rises up sufficiently. Then, he can offer any other *Salat* also.

Ruling 11: It is not valid to offer any *Salat* except two *Rakaat sunnah* and two *Rakaat Fard* of *Fajr Salat* in the morning. Offering any other *Salat* during this time is *Makrooh*; however, offering *Salat* as *Qada* and prostration due to a verse is valid.

Ruling 12: If the sun rises while offering the *Fajr*

Salat, the *Salat* will not be valid. The *Salat* should be offered as *Qada* when the sunlight is clear. If the sun sets while offering the *Asr Salat*, it will be valid and it need not to be offered as *Qada*.

Ruling 13: To sleep before the *Isha Salat* is *Makrooh*. One should go to bed after having offered the *Salat*, but if a person is sick or very tired due to a journey, for him it is valid to go to bed if he asks someone to wake him at the time of *Salat* and he promises accordingly.

The Terms and Rulings of *Salat*

Ruling 1: There are many things obligatory before commencing the *Salat*. The following are the conditions of the *Salat*. If any one or more of them are left out, the *Salat* will not be valid.

- 1) If the person is not with ablution or a bath is essential for him, he must make the ablution or take a bath.
- 2) If there is any filth sticking on the body or the clothes, he must purify himself from it.
- 3) The place where he is going to offer his *Salat*, must also be pure.
- 4) The whole of his body except his face, both the hands and both the feet must be covered.
- 5) He must face towards the Qiblah.
- 6) He must make *niyyat* or intention of the *Salat* which he is going to offer i.e., he must make intention for it in his mind and heart.
- 7) He should offer the *Salat* at its proper time.

Ruling 2: It is not valid for a woman to wear very thin dress and *Dopatta* or shawl of lace and offer the *Salat* in such a dress.

Ruling 3: The *Salat* of woman is invalidated if one

fourth of her shin or thigh or arm remains uncovered for the time during which *Wudhu* can be said thrice. She should repeat it; but if the time of being uncovered was less than that or she covered it as soon as it became bare, the *Salat* will be valid. Similarly, the *Salat* will be invalidated if one fourth of the limb, which is obligatory to be covered, gets bare such as one fourth of an ear or one fourth of the head or hair or one fourth of the belly or one fourth of the back or one fourth of the neck or one fourth of the breast etc.

Ruling 4: If the shawl of a girl who has, not yet, attained puberty, declines from the head making it bare, her *Salat* will be valid.

Ruling 5: If some impurity is sticking on the garment or the body, and water is not available the *Salat* can be offered as such, with the impurity.

Ruling 6: If the whole of the garment is *Najis* or a very little portion of it is pure i.e., less than one fourth of it is pure and the rest of it is *Najis* it is valid for him that either he should put off his garments and offer the *Salat* with bare body or offer the *Salat* while putting on the *Najis* garments but it is better to offer the *Salat* in the latter position than to do so in the former position. If one fourth or more than that of the garment is pure, it is not right to offer *Salat* with bare body; rather it is obligatory to offer with *Najis* garment.

Ruling 7: If a person has no garments at all, he should offer the *Salat* with the naked body but he should do so at a place where nobody can see him. He should offer the *Salat* in the sitting position and not in the standing position and perform the *Rakoo Sajda* or Prostration through gestures. The *Salat* will be valid if he performs it in the standing position and performs the *Rakoo* and *Prostra-*

tration in usual way; but it is better to offer the *Salat* in the sitting position.

Ruling 8: If a person has so little water during the journey that if he cleanse the *Najasat* with it, no water is left for ablution and if he makes ablution, no water is left for cleansing the *Najasat*. He should cleanse the *Najasat* with it and make *Tayammum* (cleansing with clay) in place of ablution.

Ruling 9: If a person offered his *Zuhr Salat* but when he had offered it, he recalled that the time when he offered his *Zuhr Salat*, was not that of *Zuhr* but it was *Aср* time. He is not under obligation to offer the *Zuhr Salat* again by way of *Qada*; rather the *Salat* offered already will be deemed to have been offered as *Zuhr Salat* as *Qada*.

Ruling 10: If a person offered his *Zuhr Salat*, before time, it is not offered validly. He will have to offer it when the proper time comes.

Rulings For Purification

Ruling 1 : If the shawl is so big that its impure portion does not move while the person is offering his *Salat* with it being on, there is no harm. Similarly, that thing must also be pure, which the person is carrying provided that thing did not stop with its own self. For example, the worshipper is carrying a child whose body or garment is *Najis* (impure) and the child is not staying with his own power, then his being pure is a condition for the validity of the *Salat*. And when the body or the garment of the child is so *Najis* (impure) that it is an obstacle for the validity of the *Salat*, the *Salat* of the person will not be valid and if the child is sitting on his own, there is no harm because he is sitting on the basis of his own power and sup-

port. Thus, the *Najasat* (filth) will be attributed to him and no reaction of it will be attributed to the worshipper. Similarly, if there is some *Najis* (impure) thing on the body of the worshipper which is staying in origin on the worshipper its effect is outside, there is no harm. For example, if a dog sits on the body of the worshipper and no saliva is coming out of its mouth, it will have no effect on the validity of the *Salat* because its saliva is inside its body, and the same is the place of its creation. Thus, it will be like the *Najasat* (filth) which remains in the belly of the human-being which is not conditioned to purification. Similarly, if an egg, yolk of which has changed to blood, is with the worshipper, even then, there is no harm because its blood is at the same place where it is created and it has no outside effect as against a bottle filled with urine with the worshipper, even though the bottle is closed, the urine is present at the place where it was not created.

Ruling 2 : The place must be pure from the *Najasat Haqqiyah* or real *Najasat* like stools, urine etc., however, if the filth is to the extent of the quantity being exempted, there is no harm. The place of *Salat* means the spots where the feet of the worshipper stay. Similarly, it includes the place where his knees, hands, fore-head and nose stay during the performance of the *Salat*.

Ruling 3 : If the place for one foot is pure and he raises the other foot above the ground, even then it is sufficient.

Ruling 4 : If the *Salat* is being offered on a sheet of Cloth, even then only that portion should be pure. It is not necessary that the whole of the cloth is pure and the sheet is small or large.

Ruling 5 : If the *Salat* is offered over a pure cloth spread on impure place, the cloth should not be so thin

that the thing underneath is clearly visible.

Ruling 6 : While offering the *Salat*, the cloth of the worshipper touches impure dry place, there is no harm.

Ruling 7 : If there is an excuse or disability due to the acts of men, the *Salat* will have to be repeated on the removal of the disability. For example, if a person is in jail and the staff of the jail have taken off his clothes or some enemy threatens him of death if he puts on his clothes. And if this excuse is not due to the men, he need not repeat the *Salat* e.g., the person has no garments at all.

Ruling 8: If a person has only one garment which he can use either for putting on himself or spreading it on the ground and offers the *Salat*. In this situation, he should cover his body with the cloth and offer the *Salat* on that very impure place if pure place is not available to him.

Description of Intention

Ruling 1 : It is not necessary to make oral intention for offering the *Salat*. It is sufficient for him to think that he is going to offer *Fard Rakaat* of *Zuhr* of today and if he is going to offer the *Sunnah Rakaat*, he should think that he is going to offer the *Sunnah Rakaat*. Thinking so, he should utter *Allah Akbar* (اَللّٰهُ اَكْبَرُ) and place his hands as is required, the *Salat* will be valid regarding the *Niyat* or intention. It is not necessary to make a lengthy *Niyat* which is prevalent among the people.

Ruling 2 : If a person wants to make intention by uttering some words, it is sufficient to say - "I intend to offer the *Fard Rakaat* of *Zuhr Salat* today. *Allah Akbar* (اَللّٰهُ اَكْبَرُ)" or "I intend to offer the *Sunnah Rakaat* of *Zuhr Salat* of today. *Allah Akbar* (اَللّٰهُ اَكْبَرُ)". It is not necessary to say all the words like - "Fard Rakaat of Sunnah at the time of *Zuhr Salat*. I face toward, *Kaabah Shareef*." He may or may not

say these words.

Ruling 3 : If, at heart, a person thinks that he is offering *Zuhr Salat*; but, by mistake, the word "Asr" is uttered instead of "Zuhr" by him, even then, the *Salat* will be valid.

Ruling 4 : If, by mistake, the words - "six Rakaat or three Rakaat" are uttered instead of "four Rakaat", the *Salat* will be valid.

Ruling 5 : If many *Salat* have been left and a person intends to offer those *Salat* by way of *Qada*, he must make intention by fixing the time i.e., like - I offer the *Fajr Salat* by way of *Qada*. If wants to offer the *Zuhr Salat* by way of *Qada*, he must make the intention like - I offer the *Fard* of *Zuhr Salat* by way of *Qada*. Similarly, a person makes the intention for the particular time of which he is going to offer the *Salat* by way of *Qada*. If he makes this intention that "I offer the *Salat* by way of *Qada*" and does not make the intention for the particular time, his *Salat* by way of *Qada* will not be valid. He must repeat it with the correct intention.

Ruling 6 : If the *Salat* of a couple of days are left, the intention must be made with reference to particular day and date. For example, if the *Salat* of a person for four days viz; Saturday, Sunday, Monday and Tuesday have been left, making only this much intention that "I offer the *Fajr Salat*, by way of *Qada*", will not be correct; rather, he must intend that "I intend to offer the *Salat* of Saturday *Fajr*, by way of *Qada*." Then, while offering the *Zuhr Salat*, he must make the intention that "I offer the *Salat* of Saturday *Zuhr*, by way of *Qada*." Similarly, he should offer the other *Salat* of Sunday, by way of *Qada*. In this way, he should offer all the *Salat*, by way of *Qada*. If a person has left the *Salat* of many months and many years, he must

mention the name of particular month and year while offering the *Salat*, by way of *Qada* like—"I intend to offer the *Fajr Salat* of such and such year, month and date, by way of *Qada*." Thus, without making the correct intention, the *Salat* is not offered validly, by way of *Qada*.

Ruling 7 : If a person does not remember anything relating to day, date, month and year, he should make the intention in this way - "I make the intention for the first of the *Fajr Salat* out of all my *Fajr Salat* which have been left, by way of *Qada*." Similarly, he should make the intention for offering the *Zuhr Salat* left by him.

Similarly, he should go on offering the *Salat*, by way of *Qada*, continuously. When his intention verifies that he has performed all the *Salat* left by him, by way of *Qada*, he should cease offering the *Salat*, by way of *Qada*.

Ruling 8 : For the *Sunnah*, *Nafل* or *Taraweeh* (ظاهر) *Salat*, it is sufficient to make the intention that "I intend to offer the *Sunnah Salat*, by way of *Qada*." If he does not make intention about the *Salat*, it being *Nafل*, even then it is right; but making the intention of the *Salat* about its being *Sunnah Taraweeh* embraces more precaution.

Description of Facing towards the Qiblah (الاتجاه)

Ruling 1 : If a person is at a place where it cannot be ascertained in which direction is the *Qiblah* (الاتجاه) and also there is no person who can tell the direction of the *Qiblah*, he should ask his heart or intuition. he should offer the *Salat* facing the direction according to the verdict of the heart. If he offers the *Salat* without exerting his mind, the *Salat* will not be validly offered. If later on, it comes to the knowledge that the *Salat* offered without exerting mind, was performed facing rightly towards the *Qiblah*, it

will be valid. If a man is present but the woman did not ask the direction of *Qiblah* from him due to shame and chastity and offered the *Salat* without asking the direction of the *Qiblah* it may not be valid. At such a time, a woman should not be taken over by shame; rather she must ask about the direction of the *Qiblah* and offer the *Salat*.

Ruling 2 : If there was no person to guide and the *Salat* was offered in accordance with the verdict of heart and, later on, it was transpired that the *Qiblah* was not in that direction in which the *Salat* was offered, the *Salat* will be valid.

Ruling 3 : If a person offering the *Salat* without knowing the direction of *Qiblah* and he came to know about the direction of the *Qiblah* while he was offering the *Salat*, he should turn his face towards *Qiblah*. If he will not turn towards the *Qiblah* after having known, his *Salat* will not be valid.

Ruling 4 : If a person offers his *Salat* inside the *Kaabah* the Exalted, it is valid and the *Salat* can be offered facing any direction.

Ruling 5 : Offering the *Fard* and *Nafl Salat* inside the *Kabaah* is valid.

Rulings about the *Qiblah*

Ruling : If the direction of *Qiblah* \leftrightarrow is not known and the *Salat* is offered in congregation, both the *Imam* and *Muqtadis* \leftrightarrow or followers must act upon their insight. If the insight of a follower is against that of the *Imam*; his *Salat* will not be valid in following the *Imam*. Therefore, in such a situation, the *Muqtadi* should offer his *Salat* separately, facing towards the direction according to his insight.

Rulings relating to Intention

Ruling 1 : It is also a condition that a *Muqtadi* \leftrightarrow or follower should also make intention of following the *Imam*.

Ruling 2 : The *Imam* is required to make intention of his own *Salat* only. It is not a condition to make intention of leading the *Salat* in congregation, for him, however, if a woman wants to offer her *Salat* following him and she is standing at par with men and if the *Salat* is not for funeral, *Jummah* and *Eids*, her making intention for leading the congregational prayer is a condition. If she is not standing at par with men or if the *Salat* is for funeral, *Jummah* or *Eids*, then it will not be a condition as such.

Ruling 3 : It is not a condition that the *Muqtadi*, while making the intention for the *Salat*, should fix the *Imam* whether he is *Zaid* or *Umar*. It is sufficient for him to make intention that he is offering the *Salat* following the *Imam*; however, if he mentions the name of the *Imam*, say, *y*, but, later on, it transpires that '*y*' did not lead the *Salat*, it is, rather, led by '*x*', his *Salat* will not be valid.

Ruling 4 : While making the intention for the funeral prayer, the intent should be that I am offering this *Salat* for the pleasure of Allah and for the invocation of this dead person. If the *Muqtadi* does not know whether the dead person is a male or a female, he should intent that I am offering the funeral *Salat* for the person for whom the *Imam* is offering the *Salat*. According to some jurists only intention is sufficient for the *Salat* except *Fard* and *Wajib Salat*. There is no need to mention whether it is *Sunnah* or *Mustahab* or whether this is for the *Sunnah* of *Fajr* or *Sunnah* for *Zuhr* or it is *Tahajjud Salat* or *Taraweeh* or *Kasoor* or *Khasoof*; but the stronger view is that the intention should be specified.

Takbeer-i-Tahreemah (Formula of Forbidding)

Some ignorant persons, when enter the mosque and find the Imam in the bowing position, they hurry and bow and pronounce the *Takbeer-i-Tahreema* in this very position. Their *Salat* is not valid; because pronouncing the *Takbeer-i-Tahreemah* properly is the condition of validity of the *Salat* and standing erect is a pre-requisite of the *Qiyam* (و) or standing position. When *Qiyam* is not done, it is not valid and when it is not valid, how can *Salat* be correctly offered?

The Method of Offering the Fard *Salat*

Ruling : After making the intention for the *Salat*, a person should say *Takbeer-i-Tahreemah* (تكبر تحریم) or Allah Akbar while raising both the hands upto the lobe of ears. A woman should raise both of her hands upto the shoulders. She should not take her hands out of the stole. She should, then, place her hands, folded, above her breast. The man should place his hands on his belly below the navel. Then, this invocation should be recited:

سُبْحَانَ اللَّهِ وَبِحَمْدِكَ وَبِإِنْكَارِ إِلَهٍ غَيْرِكَ

Glory to You O Allah! And Yours is the Praise and Blessed is Your Name and Exalted is Your Majesty and there is no one worthy of worship except You.

Then, one should recite *Taawwuz* (Seeking Allah's protection.)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I betake myself to Allah for refuge from the accursed Satan.

After it, he should recite *Tasmiyah* (Pronouncing Allah's Name).

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the name of Allah, Most Gracious, Most Merciful.

Then, one should recite *Surah Al-Fatiha*, preceded by *Aameen!*

After it, he should recite *Tasmiyah* and *Takbeer* ﴿كَبَرٌ﴾ - Allah is Great. Then, he should make *Ruku'* i.e. bow down and recite thrice, five times or seven times ﴿سَبَدٌ دُرْجٌ﴾ - Glory to my Sustainer, the Exalted. While making *Ruku'*, he should place jointly the fingers of both the hands on the knees, keeping well off both of his arms from the sides and keeping anklets of both the feet near each other. Then, saying

سَمِعَ اللَّهُ أَنْصَافَهُ - Allah listens to him who gives praise and

رَبِّ الْجَمِيعَ - (O our Sustainer! All prayer is due to You alone,) and, then, one should raise his head and stand erect for a while. Then, reciting the *Takbeer*, he should go for prostration. First, he should place on the ground, his knees, then hands near the head, joining well the fingers, then, fore-head between the two hands. At the time of prostration, he should place on the ground his fore-head, nose with the fingers of hands and toes towards the *Qiblah*; but he should not raise the feet and let them be fetched towards right side and sit closing herself together and make prostration being well-pressed in such a way that she joins the belly with both the thighs and both the arms with the sides and recite thrice at least, the invocation

سَمِعَنِي الْأَعْلَى - Glory to my Sustainer, the Most High,

in a low voice and then, saying *Takbeer*, she should raise and sit down relaxing well and then, again go down for prostration, saying the *Takbeer* and repeat the invocation

as in the previous prostration.

Regarding the males, they should make the prostration with their body, quite open and they should keep apart their bellies from the thighs and arms from the sides.

Completing the second prostration, the worshipper should stand erect while saying the *Takbeer*. Nobody should stand with the support by placing the hands on the ground. Then, *Tasmiyah*, *Surah Al-Fatiha* and some other *Surah* from the *Quran* be recited and second *Rakaat* should be completed as before. After making the second prostration of the second *Rakaat*, the worshipper should, being a female, sit on the left buttock, stretched out both of her feet to the right place both her hands on the thighs and keep the fingers joining each other closely. Regarding the male persons, while in the position of prostration, they should not keep their elbows along the ground. They should, keep their right foot upright and sit on the left foot. Then, the worshippers should keep sitting and recite the following, which is commonly called *At-Tahiyat* (التحيات). This sitting position is called *Qaadah* (قادة) or *Tashahhud*.

All prayers and worship rendered through words, actions and nice things are for Allah alone. Peace be upon you O' prophet, and the mercy of Allah and His blessing. Peace be on us and the righteous servants of Allah, I bear witness that none deserves to be worshipped except Allah; and I bear witness that Muhammad is His servant and messenger.

The second portion is called *Tush-i-hads* (तुष) or *Ka-*

Completing the last (third and fourth) Rak'aat, he should recite the following Darood or *Salat*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ - اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارِكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Exalt Muhammad and the true followers of Muhammad as You exalted Ibraheem and the true followers of Ibraheem; for surely You are praised and magnified. O Allah! Bless Muhammad and the true followers of Muhammad as You blessed Ibraheem and the true followers of Ibraheem; for, surely, You are praised and magnified.

Then, he should recite this Dua (و) or invocation:

رب اجعلنى مقىم الصلاة ومن ذريتى ربنا ونقبل دعاء ربنا اغفر لى
ولى الذى ولهم منى يوم يطهوم الحساب

O my Sustainer! Make me one who establishes regular *Salat* and also among my progeny. O our Sustainer! Accept my *Salat*. O our Sustainer! Cover (me) with Your forgiveness - me,

my parents and believers on the Day of Judgment.

He can recite some other Dua (dua) or invocation as referred to in the Quran or Sunnah e.g.,

رَبِّنَا أَنْتَ فِي الدُّنْيَا حَسْنَةٌ وَفِي الْآخِرَةِ حَسْنَةٌ وَقَاتِلُ الدَّارِ

O our Sustainer! Grant us in the world what is good and worthy and in the Hereafter too what is good and worthy and save us from the punishment of the Hell-fire.

Then, he should end the *Salat* with *Salam* (Salutation). For this, the face and the neck is first turned to the right looking over the right shoulder saying: السلام عليكم ورحمة الله وبركاته -Peace be upon you and the mercy of Allah.

Then, turning the face and the neck to the left and looking over the left shoulder, the same words for *Salam* are to be repeated. The *niyyat* should, while saying *Salam*, be addressing to the angels.

This is the method of offering the *Salat*, but if any one or more of the *Faraid* which are essential for it, are left, the *Salat* will not be validly offered, whether the *Fard* is given up intentionally or unintentionally, the injunctions are the same. There are certain things in the *Salat* which are *Wajib* or essential, if any of these are given up intentionally, the *Salat* is spoiled and rendered worthless and the *Salat* has to be repeated. If it is not repeated, the *Fard* is performed but it entails great sin and if it is left or given up by mistake, the *Salat* will be valid by performing remedial prostration. In the *Salat*, there are certain things which are *Sunnah* and some are *Mustahab* (desirable).

Faraid of the Salat

There are six things in the *Salat* which are *Fard* or

Obligatory.

1. Saying the *Takbeer* at the time of forming *Niyyat* for the *Salat*.
2. *Qiyam* or standing erect for the *Salat*.
3. *Qirat* or adding some *Surah* or some verses from the Quran after reciting *Surah Al-Fatiha*.
4. *Ruku'* or bowing down.
5. *Sajdah* or prostration on the ground in the proper way twice.
6. During the *Qaadah Akheerah*, sitting for such a time as is necessary for reciting the ... *النِّصَابُ*

Wajibat (Essentials) of the Salat

The following are *Wajibat* (essentials) of the *Salat*:-

1. Recitation of *Surah Al-Fatiha*.
2. Recitation of some *Surah* or some other verses from the Quran after *Surah Al-Fatiha*.
3. Performing every *Fard* at its proper situation.
- 4 & 5. During *Qiyam*, first reciting *Surah Al-Fatiha* and then some other *Surah* or some verses from the Quran.
6. Performing *Ruku'* and *Sajdah* (Bowing and Prostration) in order.
7. *Qaadah Ula* on first sitting after completing two *Rakaat*.
8. Recitation of *At-tahiyat* (Testimony) in both the sittings - *Qaadah Ula* and *Qaadah Akheerah*.
9. Recitation of *Dua-e-Qanoot* (Obeisance) in the *Witr Salat*.
10. Ending the *Salat* with uttering the *Salam*.
11. Performing everything with satisfaction and not making too much haste.

In addition to these, all other things in the *Salat* are

Sunnah or Mustahab.

A Few Rulings relating to *Faraid* and *Wajibat* of the *Salat*:-

Ruling 1: If a person does not recite *Surah Al-Fatiha* during the *Salat* and does not recite some other *Surah* or Verses from the Quran or recites only *Surah Al-Fatiha* and does not recite other verse or verses or he does not sit at the end of two *Rakaat*, or he does not sit or does not recite *At-tahiyat* and stands for the third *Rakaat* or he sat down but he did not recite *At-tayyiyat* in all these cases, though he will be absolved from the performance of *Fard*, his *Salat* will be spoiled and rendered worthless. He will be under obligation to repeat it. If he does not repeat it, he will be a great sinner, however, if it is committed by mistake, the *Salat* will be valid on the performance of *Saydah Sahw* or Remedial prostration.

Ruling 2: If he did not end the *Salat* saying *As-sala-malaikum wa rahmat ullah*; rather when the time for saying Salam arrived, he spoke to someone or he began talking or left his place and went somewhere or committed some act as to break or invalidate or discontinues the *Salat*, the verdict is the same i.e., though he will be absolved from the performance of the *Fard*, the repeating of the *Salat* is *Wajib* and if he does not repeat, he will be a great sinner.

Ruling 3: If the worshipper recited some *Surah* first and *Surah Al-Fatihah* afterwards, the *Salat* will have to be repeated. If such an act is committed by mistake, he should perform *Sajda Sahw* (Remedial prostration).

Ruling 4: After *Surah Al-Fatihah*, at least three verses should be recited. If, after *Surah Al-Fatihah*, he recites one or two verses, the *Salat* will be valid if one verse is equal to three small verses.

Ruling 5: If someone does not say سُبْحَانَ اللَّهِ أَكْبَرْ حَمْدَهُ رَبِّ الْعَالَمِينَ after rising from the *Ruku'* or he does not say سُبْحَانَ رَبِّيْ لَا إِلَهَ إِلَّا هُوَ during the *Ruku'* or does not say سُبْحَانَ رَبِّيْ لَا إِلَهَ إِلَّا هُوَ during the *Sajdah* or he does not recite any other *Dua* (supplication) after the *Qaadah Akheerah* after *At-tahiyyat* or he recited only *Darood* and then ended the *Salat* with *Salam*, even then, the *Salat* is valid but it is against *Sunnah*.

Ruling 6: While making the intention, raising the hands upto the ears is *Sunnah*. If someone does not do so i.e., he does not raise his hands the *Salat* is valid but is against *Sunnah*.

Ruling 7: Every person should recite *Tasmiyyia* (→) in every Rakaat and then recite *Surah Al-Fatiha* and when he is reciting a *Surah*, reciting *Tasmiyyia* before it is better.

Ruling 8: At the time of prostration, if someone did not place both nose and fore-head on the ground; rather he placed only fore-head on the ground and did not place nose on the ground, even then the *Salat* is valid. If he did not place his fore-head on the ground and he put only his nose, the *Salat* will not be valid; however, if there is some impediment, placing only nose on the ground is correct.

Ruling 9: If a person did not stand well after the *Ruku'* and raised his head a little high and then he prostrated, he should repeat the *Salat*.

Ruling 10: If a person did not sit properly between two prostrations and raised his head up just a little and made the second prostration and if he raised his head only a little, it will amount to only one prostration and not the two and thus, the *Salat* is not performed validly and if he raised his head so much that he was approximately sitting, the *Salat* will be absolved from his side; but became worthless and bad. Therefore, it should be repeated other-

wise it will entail a great sin.

Ruling 11: If someone prostrates on a thing made of straw and cotton, he should do it pressing so much that he cannot press it further more. If he puts the head only for a touch and did not press it, the prostration is not made validly.

Ruling 12: If any *Surah* is recited after *Surah Al-Fatihah* during the last two Rakaat of *Fard Salat*, no defect occurred to the *Salat*. It is quite valid.

Ruling 13: If a person does not recite *Surah Al-Fatihah* in the last two Rakaat of *Fard Salat*, rather he says *Alhamdulillah* thrice, the *Salat* will be valid; but reciting *Surah Al-Fatihah* is better. If he recites nothing and just keeps quiet, there is no harm. The *Salat* will be valid.

Ruling 14: Adding recitation of some *Surah* after *Surah Al-Fatihah* in the first two Rakaat is *Wajib* or obligatory. If someone recites only *Surah Al-Fatihah* in the first two Rakaat and does not add to it any other *Surah* or does not recite *Surah Al-Fatihah* and keeps on saying *Alhamdulillah*, now he should add some *Surah* with Rakaat. Then, if it is done so intentionally, he should repeat the *Salat* and if he has done it unintentionally, he should perform remedial prostration.

Ruling 15: During the *Salat*, *Surah Al-Fatihah* and other *Surah* etc. all the things should be recited slowly; but it should be in such a way that one hears the voice of his own. If one's voice is not audible to oneself, the *Salat* will not be valid.

Ruling 16: No *Surah* should be fixed for a certain *Salat*; he should recite what he wishes. Fixing a *Surah* is *Makrooh* (detestable).

Ruling 17: In the second Rakaat, none should recite a longer *Surah* than the *Surah* recited in the first Rakaat.

Ruling 18: All the women should offer their *Salat* individually and not with the congregation. Going to the mosque and offering the *Salat* with men should be avoided.

If a woman offers the *Salat* in congregation along-with some intimate friends like husband. She must enquire its Rulings from someone. As it happens rarely, we have not described these Rulings; however, remember it well that if there is such an occasion, do not stand at all next to men. She should stand behind; otherwise her *Salat* also will become worthless and that of men also.

Ruling 19: If the ablution of a person is invalidated during the *Salat*, he should make ablution and offer the *Salat*.

Ruling 20: It is *Mustahab* that the person offering the *Salat* should cast his glance on the place of prostration when he is in the *Qiyam* (standing) and cast his glance on the foot when he performs the *Ruku'* (Bowling) and cast his glance on his nose while making the prostration and cast his glance on his shoulder when ending the *Salat* with *salam*. When he feels yawning, he should stop it forcibly. If it does not cease, he should stop it by putting the back of his palm on the mouth. If he has to clear his throat, he should stop and control coughing.

Description of Recitation of the Quran

Ruling 1: It is obligatory to recite the Quran correctly. Every letter should be pronounced correctly. The reciter must differentiate between the letters *Hamza* (ء) and *Ain* (ع), (ج) and (د) and among (س), (ص) and (ش) and pronounce accordingly.

Ruling 2: If a person cannot pronounce a letter cor-

rectly as is the case with (ج) and (س) or (ث. س. ص) (ج), it is obligatory for him to practice for the same and pronounce it accordingly. If he does not exert for reciting accurately, he will be a sinner and no *Salat* of his will be valid; however, if he cannot do well in spite of labour and hard-work, he is helpless.

Ruling 3: If he can pronounce the letters (ج), (ع) etc. Well but he recites them so carelessly that he pronounces (ج) as (و) and (ع) as (و) and does not pay heed, even then, he is a sinner and the *Salat* is invalid.

Ruling 4: If a person recited the same *Surah* in the first and the second Rakaat, there is no harm in it; but doing so unnecessarily is not good.

Ruling 5: The *Surah* of the Quran should be recited while offering the *Salat* in the same order as is given in the Holy Quran. If he has recited certain *Surah* in the first Rakaat, he should recite in the second Rakaat, a *Surah* after the previous *Surah* in the Quran in respect of order of *Surahs*. For example, if a person has recited *Surah* ظهيرۃ الکفرنہ in the first Rakaat, in the second Rakaat, he should recite the *Surah* beginning with فَلَمَّا قَرِئَتْهُ or فَلَمَّا قَرِئَتْهُ رَبُّ الْمُلْكُ or فَلَمَّا قَرِئَتْهُ رَبُّ الْمُلْكُ or فَلَمَّا قَرِئَتْهُ رَبُّ الْمُلْكُ etc. He should not recite in the second Rakaat *Surahs* beginning with فَلَمَّا قَرِئَتْهُ or فَلَمَّا قَرِئَتْهُ etc. as they are earlier *Surahs* in the Quran in respect of order; as reciting in this way is *Makrooh*. If someone recites so by mistake, it is not *Makrooh* (detestable).

Ruling 6: If a person starts reciting a *Surah*, he should not give it up unnecessarily and start with another because doing so is *Makrooh*.

Ruling 7: The person who does not know at all how to offer *Salat* or who has recently embraced Islam, he should recite اللہ تَعَالٰی تَعَالٰی at every time in the *Salat*, the *Fard* will be performed; but he must continue learning

how to offer the *Salat*. If he is negligent in learning the *Salat*, he will be a great sinner.

The Method of Falling in love with the recitation of Quran

It is a general rule that if you ask someone to recite to you some portion of the Quran so as to let you know how you recite it, you recite well and with great care as far as it is possible. Now, you are required to do this that when you intend to recite the Quran, first think that if it were placed an order with you by Allah as to how you recite and think that He is hearing it carefully. Now, think that He is hearing it carefully. Now, think that when you recite at the request of a human-being you do it in a very nice way and when it is recited at the instance of Allah, you should recite it well and very carefully. Keeping all that in mind, start reciting it and keep all these things in mind as long as you keep reciting and when there may be a flaw in reciting or the attention gets divided, suspend reciting for some time and again renew the thinking *Inshaa Allah*, the recitation will be accurate and clear and the heart will also be attentive. If you recite it in this way for sometimes, it will be very easy to fall in love with it.

Description of Recitation of the Quran

Rule 1: If you cannot recite the Quran well, do not get worried and give it up; rather you go on trying to recite it. Doing that fetches double reward.

Rule 2: If you know how to recite the Quran, do not forsake it; rather keep reciting it otherwise you will be a great sinner.

Rule 3: Always recite the Quran with devotion and fear of Allah.

Description of Reciting the Quran with Tajweed or Declamation

Ruling : It is obligatory to recite the Quran with declamation. Negligence and carelessness is a sinful act.

Moral Use: There are many rules of Tajweed (reciting the Quran with declamation); but some of them which are very essential and easy are being described here.

Warning: While pronouncing these letters, they must be differentiated with special arrangement and uttered quite well (ج, ع) and (ك, ق). The voice of (ج, ع) is not filled while that of (ك, ق) is filled.

The voice of \textcircled{c} is soft while that of \textcircled{s} is hard.

The voice of س is filled, and, while pronouncing س , the side of the tongue touches the left side of the grinding tooth, to create its voice with touching of the front teeth and it should be exercised more.

The voice of ɔ is soft whereas that of ɒ is hard. The voice of ɒ is full or filled.

Rule 1: The voice of these letters (خ، ض، ط، طغ، ق) is always full or filled.

Rule 3: The letter which has زَفَرَ (ز), زَنَجَ (ن), or زَنَجَ (ز) and it is not followed by ل or ي, do not pronounce it lengthening it as many girls become accustomed to it. Thus, it is wrong to pronounce مَنْكِيَ or مَنْجِنَزَ as الحَمْدَةَ زَفَرَ as مَنْكِيَ and زَنَجَ is present do not decrease it. In short, you must take care of these signs.

Rule 4: Pronounce the letter with (c)  giving it the touch of *y*, and pronounce the letter with zer (z) , giving it the touch of *s*.

Rule 5: Where there is one \exists_x and \Diamond there is any one

Rule 6: If a letter has upon it double the vowel point (۰) or (۴) which pronounces the sound of ۹ and after it follows any one of the above mentioned fifteen letters, even then produce ghunnah (۰) upon this (۹) such as: حفت تغزی. تغزی ستوی. من تغزی هستم. درگی. غلور. رسوی. گرفتیم. Exercise to find other examples like this.

Rule 9: If there is the sign of (ج) (ج) on o and it is followed by ـ, this o will be pronounced with the sound of (ج) and ghynnah (ج) will also take place. e.g. نَبَأَ. It will be pronounced as نَبَجَ. Similarly, if there is on a letter (و), (و) or (و) which gives the sound of o and it is followed by ـ, the voice of o will be changed to that of (ج). Such as بَأْ which will be pronounced as بَجَ. Sometimes, on such a place in Quran, a minor ـ is written and sometimes it is not written but it should be pronounced at all such places wherever this rule is applicable.

Rule 10: Where there is ح (h) on which is followed by the letter ف, ghunnah (غ) must be done on that (ف) such as حفف.

Rule 11: The letter which has on it the sign of double voice (‘) (‘) or (‘) and the letter following it has (‘) (‘).

these single vowel voice, instead of double vowel voice, will be operating and the ا written over there will not be counted, a ا with the sign of (ۚ) will be added and it will be joined the letter with (ۚ). Such as حُمَرٌ حُمَرٌ will be pronounced like حُمَرٌ حُمَرٌ. Similarly, instead of (ۚ), (ۚ) will be read and (ۚ) shall be joined with the letter having such as فَخُرُزٌ الْبَرْنَسْ which will be pronounced as فَخُرُزٌ الْبَرْنَسْ. So will be the portion in respect of فَرَخٌ such as which will be changed to فَرَخٌ. In some copies of the Holy Quran, a minor or tiny ا is written in between. It must be pronounced even if it is not written in any Quran.

Rule 12: If ا has the sign (ۚ) or (ۚ) on it, it should be read with full pronunciation such as بَالْعَلَيْهِ اَعْرَفُ, and if there is the sign (ۚ) under it, it (ۚ) should be pronounced in this voice such as بَالْعَفْوَبِ. If the letter (ۚ) has the sign of (ۚ) on it, see the letter preceding it; if it has the sign (ۚ) or (ۚ) on it, (ۚ) should be pronounced with full voice such as شَرِيكَهُمْ مُرْسَلٌ and if the letter preceding it has the sign (ۚ) on it, pronounce the letter (ۚ) with (ۚ) in a thin voice such as لَمْ تَفْرَغْ. Sometimes this rule is not applicable but those situations are difficult and cannot be understood at this stage. The more prevalent is this very rule which you should act upon.

Rule 13: The letter (ۚ) contained in as and لَهُمْ, if the letter (ۚ) should be pronounced full as in (ۚ). And if the letter preceding it has the sign حُمَرٌ on it, pronounce this (ۚ) in a thin voice such as (ۚ).

Rule 14: When is written round ا whether it is written independently or it is written jointly like ا one has to make a pause over it, he should recite it like ا , e.g. فَرَزَهُ كَوْهَةٌ which will be pronounced as is فَرَزَهُ كَوْهَةٌ and ا in place of فَرَزَهُ كَوْهَةٌ.

Rule 15: If you have to make a pause after a letter having the sign (ۚ), it would be read as if it were ا after

it such as حُمَرٌ will be read as حُمَرٌ.

Rule 16: Where there is in the Quran sign like (ۚ) or (ۚ), it should be lengthened phonetically such as حُمَرٌ الْبَرْنَسْ. Here, it should be lengthened لَهُمْ phonetically or like حُمَرٌ الْبَرْنَسْ, lengthened have ي , from the after places of ي , like حُمَرٌ الْبَرْنَسْ. Here س is to be lengthened more than the s of other places.

Rule 17: Where there are signs like (ۚ), make a pause over there. And where there are the signs س or ك or ف, there the breath should not be broken; but make a little pause and go further. Where in a verse, there are three points like : at two places, there make a pause at the place and do not make a pause at the other, whether you make a pause at the first place are the second. Where there is the sign (ۚ) do not make a pause over there. Where there are two signs, make or do not make a pause. Where there are two signs, up and down, act upon the upper one.

Rule 18: The letter with حُمَرٌ (ۚ), is followed by a letter with (ۚ), the first letter (i.e.) the letter with حُمَرٌ (ۚ) will not be read e.g. In the sentence حُمَرٌ، اَ تَرَى will not be read and in the sentence قَاتَ طَائِفَةً، اَ تَرَى will not be read and in the sentence رَأَى بَعْدَهُ، اَ تَرَى will not be read; however if this letter with حُمَرٌ (ۚ), the voice of ا if is created with the sign (ۚ) or (ۚ) and after it the letter with (ۚ) is س or ي , the smell of ا with remain while pronouncing it such as مُنْفَعُونَ حُمَرٌ, حُمَرٌ حُمَرٌ where the voice of ا will be through the nose.

Rule 19: In the 6th verse of fourth Ruku' of separate حُمَرٌ, the letter (ۚ) of the word حُمَرٌ will not be pronounced like other letters (ۚ); rather it will be read like the letter (ۚ) in the word سازَ.

Rule 20: In the first verse of second Ruku' of surah حُمَرٌ, the letter س of the phrase does not join

with any letter and the letter (ج) joins with the next س and it will be read as جتنی.

Rule 21: The letter (ج) of س occurring in the beginning of *Surah Al-Imran* of separa بِلَكَ لِرَبِّكَ is joined with the letter ج of the next word سِمْلَمْ in such a way that it is spelt as سِمْلَمْ. Some people read it سِمْلَمْ which is wrong.

Warning: There are a few places where the words or letters are written in a particular way but they are read in a different way. Keep them in mind. These places from the Quran should be shown and made understood to the boys and the girls.

Situation 1: Wherever those occur the word س in the Quran, the ل after س is not pronounced; rather the first letter and س is pronounced. Thus, its pronunciation is س.

Situation 2: In third verse of the sixteenth Ruku' of separa بِلَكَ, the word سِمْلَمْ is written with letter س but it is pronounced with س. Thus, in most of the copies of the Quran, a tiny س is also written; but if it is not written so, even the letter س must be read. Similarly, the letter س is pronounced in the word سِمْلَمْ. Similarly, the letter س is pronounced in the word سِمْلَمْ in the fifth verses of the sixteenth Ruku' in separa بِلَكَ.

Situation 3: There is a phrase سِمْلَمْ in the first verse of the sixth Ruku' of separa بِلَكَ. After the letter س, there is written ل but it is not read. Thus, the pronunciation is سِمْلَمْ.

Situation 4: There is written لِلَّهِ لِلَّهِ in the third verse of eight Ruku' of separa بِلَكَ beginning with words لِلَّهِ لِلَّهِ. After the first ل, there are written two ل ل ل but only one ل is read in this way لِلَّهِ لِلَّهِ.

Situation 5: In the word سِمْلَمْ of third verse of the ninth Ruku' of separa بِلَكَ لِلَّهِ is written after Hamzah (ه) but it is not pronounced; rather it is read as سِمْلَمْ.

Situation 6: The word سِمْلَمْ occurring in the fourth

verse of third Ruku' of separa nineteen starting from سِمْلَمْ لِلَّهِ written after ل but it is not read; it is rather read in this way سِمْلَمْ. Similarly, wherever this word has occurred in the Quran, it is read in this very way.

Situation 7: ل is written after ل in the wording سِمْلَمْ لِلَّهِ occurring in the 5th verse of the 13th Ruku' of 10th separa beginning with وَاعْلَمْ وَاعْلَمْ; but it is not read; rather it is read in this way وَاعْلَمْ.

Situation 8: ل is written after the letter (ه) in the word سِمْلَمْ occurring in the eighth verse of the sixth Ruku' of separa 12 beginning with وَنَسِيْدْ وَنَسِيْدْ but it is not read; rather it is read as سِمْلَمْ. Similarly, the word سِمْلَمْ occurs in 19th verse of third Ruku' of Surah سِمْلَمْ, separa 27 beginning with لِلَّهِ لِلَّهِ. This is also not read.

Situation 9: ل is written after س, in the word سِمْلَمْ occurring in the fourth verse of Tenth Ruku' of separa 13 beginning with وَسَلَمْ وَسَلَمْ but if is not read; it is rather pronounced as سِمْلَمْ.

Situation 10: ل is written after س, in the wording سِمْلَمْ لِلَّهِ occurring in the second verse of 14th Ruku' of separa fifteen beginning with سِمْلَمْ لِلَّهِ; but this ل is not read. It is pronounced as سِمْلَمْ لِلَّهِ. Similarly, the letter ل of the word سِمْلَمْ occurring in the first verse of the sixteenth Ruku' of the same separa is not pronounced; rather it is pronounced as سِمْلَمْ.

Situation 11: The letter ل is written after the letter س in the word سِمْلَمْ occurring in the seventh verse of the seventeenth Ruku' of separa fifteen beginning with سِمْلَمْ لِلَّهِ; but it is not read; it is, rather, read as this way سِمْلَمْ.

Situation 12: Two ل as are written in the word سِمْلَمْ after the letter س, in the seventh verse of seventeenth Ruku' of separa nineteen beginning with سِمْلَمْ لِلَّهِ; but one ل سِمْلَمْ is read and in this way سِمْلَمْ.

Situation 13: Two **و** after the first **و** are written in the word **لِلَّهِ الْحَمْدُ** occurring in the 47th verse of sixth Ruku' of separa 23 beginning with **لِلَّهِ**, but only one is read in this way **لِلَّهِ الْحَمْدُ**.

Situation 14: The letter **و** after the letter **ي**, in the word **يَنْهَا** occurring in the verse four of the first Ruku' of separa 26 of *surah* Muhammad is written but not read. This word is read in this way **يَنْهَا**. Similarly, the letter **و** after the letter **ي**, occurring in the word **كُلُّ** occurring in the third verse of the fourth Ruku' this very *surah* is written but it is not read. Thus, this is read as **كُلُّ**.

Situation 15: The letter **و** after the second **و** in the word **كَوْكَبٍ** occurring in the fourth verse of the first Ruku' of *surah* Dahr of separa 29 beginning with **كَوْكَبٍ لِّلَّهِ** is written and not read; rather it is read as **كَوْكَبٍ**. Similarly, in this Ruku' the word **وَرَوْحَةٍ وَرَوْحَةٍ** has occurred twice in the fifteenth and sixteenth verses and at both the places, after the letter **وَ**, **و** is written but not read. Most of the persons make a pause at first **وَ** and do not make a pause at second **وَ**. According to the rules, the better **و** should be read in the first place but it should not be read in the second place; it should be read as **وَ**. If a person does not make a pause at the first place and makes a pause at the second place, he should not read it.

In no way **و** will be read whether he makes a pause over these or not. If he makes a pause at the first place, he must read the letter **و** otherwise not. This is the correct view. **كَلِيلٌ حَدَّ مَرْأَتِي**

Moral Use: *Surah Taubah* in separa 10 begins with **إِنَّمَا مِنْ حُبِّ**. It is not preceded by *Tasmiyah*. If a person reaches this place, while reciting from the previous verses, he should not recite *Tasmiyah*. He should start it as such. If someone has started just from this place or he had

stopped after reading some portion of the surah and then, started from the inside of it, *Tasmiyah* should be recited in both the cases.

The Things invalidating the Salat

Ruling 1: If a person speaks, intentionally, or by mistake, while offering the *Salat*, the *Salat* is invalidated.

Ruling 2: If a person says, Ah, Oh etc. or weeps aloud, his *Salat* is invalidated; however, if his heart moves due to the mention of the Paradise or the Hell or he spoke aloud or uttered the words Ah, Oh etc., the *Salat* will not be invalidated.

Ruling 3: By coughing or clearing the throat unnecessarily which causes the pronunciations of some meaningful letter, the *Salat* is invalidated; however, under impediment coughing is valid and the *Salat* is also valid.

Ruling 4: On sneezing, if a person says **عَصَمَ**, while offering the *Salat*, the *Salat* is not invalidated; but it should be avoided. If someone else sneezes and, in reply, he said **عَصَمَ**, the *Salat* is invalidated.

Ruling 5: During the performance of the *Salat*, looking at and reciting from Quran invalidates the *Salat*.

Ruling 6: If a person, during the *Salat*, turns his chest to such an extent that his face is deviated from the Qiblah direction the *Salat* is invalidated.

Ruling 7: While offering the *Salat*, if a person responded to salutation and said **رَبِّكَمْ لَمْ**, the *Salat* no longer remains valid.

Ruling 8: If a woman tied back-knot of her hair during *Salat*, the *Salat* will be invalidated.

Ruling 9: During the *Salat*, if a person eats or drinks something, whether it is a sesame seed or a piece of

betel-nut, the prayer will be invalidated. However, if a piece of betel-nut etc. was sticking in between the teeth and he devoured it, the *Salat* will be valid if it was less than a grain of gram and the *Salat* will be invalidated if it was equal to or more than that.

Ruling 10: If betel leaf is pressed in the mouth and the betel-leaf spittle goes into the throat, the *Salat* will not be valid.

Ruling 11: If a person ate some sweet thing, He, then, gargled and started offering *Salat*; but some of its taste is still in the mouth and goes into the throat along-with the saliva, the *Salat* will be valid.

Ruling 12: While offering the *Salat*, if someone uttered the words **الحمد لله** after hearing glad tidings or recited the Quranic words **الحمد لله**, **اللهم**, **اللهم** on hearing the news of death of a person, the *Salat* will be invalidated.

Ruling 13: If a child sucked from her mother's breast, while she was offering the *Salat*, the *Salat* will be invalidated if the child sucked the milk; however, if milk did not come out, the *Salat* will be valid.

Ruling 14: If a boy fell down, saying *Bismillah* for his well-being, the *Salat* is invalidated.

Ruling 15: The *Salat* will be invalidated if ω of Allah Akber was lengthened as $\mu\cdot\omega$. Similarly, if ω is lengthened while saying Allah Akber as $\mu\cdot\omega$, the *Salat* will be invalidated.

Ruling 16: If a person cast his glance on some letter or book and did not utter the words from his mouth but understood its meaning, the *Salat* will not be invalidated; however, if he utters orally, his *Salat* will be invalidated.

Ruling 17: The *Salat* is not invalidated if some person or animal like dog, cat, goat etc. passes from his front but the person who walks across him, is very sinful. There-

fore, the *Salaat* should be offered at a place from where nobody can pass across him from his front and people do not feel any difficulty in their movements. And if there is no such separate place, the worshipper should place or fix some piece of wood of one arm length or thick equal to finger breadth. He should stand near that piece of wood and it should not be placed exactly in front of his nose; he should, rather, keep it in front of his right or left eye. If he does not fix a piece of wood, he can place something of the same height like a stool. Now passing across from its front side is valid and it will entail no sin.

Ruling 18: If a person, while offering the *Salat*, moved forward or backward from the Qiblah side about half a foot, but his chest did not turn the direction away from Qiblah, the *Salat* will be valid. If he crosses the place of prostration in the forward direction, the *Salat* will be invalidated.

Makrooh (Detestable) and prohibited Things in the *Salat*

Ruling 1: A *Makrooh* (detestable) is that which does not invalidate the *Salat* but it decreases the reward and entails sin.

Ruling 2: While offering the *Salat*, it is Makrooh to play with his body, garments or ornaments and removing the pebbles, however, if prostration is not possible due to pebbles, it is permissible to remove them once or twice with the help of the hand.

Rating 3: While offering the *Salat*, cracking the fingers, placing the hand on the hip or seeing right and left by turning the face all these things are *Makrooh*; however if someone sees something with the corner of the eye and does not turn the neck, though it is not *Makrooh* but doing

so without any need is not good.

Ruling 4: During the *Salat*, sitting on the support of both the feet or both the hands and both feet is *Makrooh*; however, if a person cannot sit properly and he sits in a way other than the proper one, in that case, it will not be *Makrooh*.

Ruling 5: While offering the *Salat*, responding to the *Salam* or salutation by raising the hand is *Makrooh*. If the response is made orally, the *Salat* will be invalidated as described above.

Ruling 6: During the *Salat*, gathering together the garments and taking care so as not to get dusty is *Makrooh*.

Ruling 7: It is *Makrooh* to offer *Salat* at a place where a person apprehends that someone will be the cause of laughter or the attention will be diverted.

Ruling 8: It is not *Makrooh* to offer *Salat* while sitting behind a person who is talking or doing something, but if the person who is sitting, feels disturbed by it and he is worried by stopping the talk, no person should offer his *Salat* behind a person in such a situation. If the person talks aloud that there is a chance of making a mistake in the *Salat*, he should not offer the *Salat* there because it is *Makrooh*. Offering *Salat* while facing towards the face of a person, is *Makrooh*.

Ruling 9: If the Holy Quran is lying or a sword is hanging in front of the worshipper, there is no harm.

Ruling 10: The *Salat* is valid on the floor on which pictures are drawn but a person should not prostrate on the picture. It is *Makrooh* to have a *Salat* carpet with picture on it and keeping the picture in the house is a great sin.

Ruling 11: If the picture is above the head i.e., the pictures are made on the ceiling or it is in front or on the

right or left side, the *Salat* will be invalid; however, if the picture is so small that it is not visible if placed on the ground or there is no full picture; or it is without head or head is omitted, there is no harm. In no way, such a picture invalidates the *Salat* whichever way it lies.

Ruling 12: It is *Makrooh* to offer the *Salat* while wearing the garments with picture on it.

Ruling 13: If there is a sketch of a tree or a house etc. or an inanimate thing, it is not *Makrooh*.

Ruling 14: While offering the *Salat*, counting of the verses on the fingers is *Makrooh*, however, if one remembers the counting by pressing the fingers, there is no harm.

Ruling 15: Lengthening the second Rakaat more than the first Rakaat is *Makrooh*.

Ruling 16: It is *Makrooh* that a person always recites the same *Surah* in a particular Rakaat and does not recite the other *surah*.

Ruling 17: It is *Makrooh* to offer the *Salat* with handkerchief put on the shoulder.

Ruling 18: It is *Makrooh* to offer the *Salat* wearing bad and dirty clothes; however, it is allowed if other clothes are not available.

Ruling 19: Offering the *Salat*, with keeping some coin, etc. in the mouth is *Makrooh*. If someone places a thing in the mouth, and cannot recite the Quran, the *Salat* will not be valid.

Ruling 20: It is *Makrooh* to offer the *Salat* if natural urge is putting pressure.

Ruling 21: When a person is very hungry and the food is ready, one should first take food and then offer the *Salat*; however, if there is very little time left for the *Salat*, it should be offered first.

Ruling 22: It is not wise to offer the *Salat* with eyes

closed. If one feels more devotion in the *Salat* with closed eyes, offering of *Salat* as such is not harmful.

Ruling 23: Spitting and blowing the nose unnecessarily during the *Salat* is *Makrooh*; however, if it is necessitated, it is allowed to cough and if the phlegm is generated in the mouth, it should be spit out to the left side or harmonize it with the cloth. One should not spit facing towards the Qiblah or to the right side.

Ruling 24: While offering the *Salat*, if a bug bites, it should be caught and released. It is not good to kill it while offering the *Salat*. If it has not yet bitten, it should not be caught. It is *Makrooh* to kill it without its biting.

Ruling 25: While offering a *Fard Salat*, it is *Makrooh* to stand taking support against a wall unnecessarily.

Ruling 26: If a *surah* is not finished as yet, while offering the *Salat*, and a few words were left, a person hurriedly turned to perform *Ruku'* and recited the words left, the *Salat* is *Makrooh*.

Ruling 27: If the place for prostration is higher than the place of your feet and if a person prostrates, the height of the place should be considered. If it is higher by more than the length of a span, the *Salat* will not be valid; but if it is equal to the length of a span or less, the *Salat* will be valid; however, it is *Makrooh* to do so unnecessarily.

The Grounds Validating the Discontinuation of Salat

Ruling 1: While offering the *Salat*, if the train moves, the luggage and children are already on the train, the discontinuation of the *Salat* is valid.

Ruling 2: If there appears a snake in front of a person, while offering the *Salat*, discontinuation of the *Salat* is valid.

Ruling 3: If the shoes of a person are taken away by another person and the worshipper fears that if he does not discontinue the *Salat*, the other person will run away with it, it is valid for him to discontinue the *Salat*.

Ruling 4: If the hen could not be encaged at night and the cat came near it, it is valid to discontinue *Salat*.

Ruling 5: If a person is offering the *Salat* and the food in the cooker started boiling, and setting it right after discontinuation of the *Salat* is valid. In short, when there is a likelihood of wastage and getting rotten of a thing, for its safety, the discontinuation of the *Salat* is valid.

Ruling 6: While offering the *Salat*, if there is urge to the call of nature, the devotee should discontinue the *Salat*. He should, first, respond to the call of nature and then, offer the *Salat*.

Ruling 7: If a blind man or woman is walking and there is a well in front of him or her and it is feared that his or her falling into it, the discontinuation of the *Salat* for the sake of his or her safety is valid. If the devotee did not discontinue the *Salat* and he or she died as such, he will be a sinner.

Ruling 8: If the clothes of a child catch fire to save the life of the child one is under obligation to discontinue the *Salat*.

Ruling 9: If the parents, grand father, grand mother etc. call for help due to a calamity, it is obligatory to discontinue even a *Fard Salat* such as the father of a person is sick. He goes to the toilet and his foot slips while going to or coming from the toilet and falls down, he should discontinue the *Salat* and pick him up; however, if there is someone else to pick him up; he should not discontinue the *Salat*.

Ruling 10: If one has not fallen as yet but there is a

possibility, and he calls, even then one should discontinue the *Salat*.

Ruling 11: If someone called you in a casual way, it is not valid to discontinue the *Fard Salat*.

Ruling 12: If a person is offering *Sunnah* or *Nafl Salat* and his parents, grandfather or grandmother call him, without knowing that he is offering the *Salat*, even then, he is under obligation to discontinue the *Salat* and attend to them whether they call him due to some calamity or casually; verdict is the same for both. If he does not discontinue the *Salat*, he will be a sinner. If they know that he is offering *Salat* and they call him, he should not discontinue the *Salat*; but if they call him due to some need and they expect some trouble, he should discontinue the *Salat*.

The Things Making *Salat* Imperfect

Ruling 1: During the *Salat*, if a person prompts a person other than his own Imam or correcting him on his reciting the Quran wrongly, makes the *Salat* imperfect.

Warning : As the Ruling of correcting a person on reciting the Quran wrongly is disputed among the jurists, some scholars have written permanent treatises over it, we give here some details of it.

Ruling 2: It is true that the *Salat* will not be imperfect if the follower corrects the recitation of the Imam whether he has completed the recitation to the required extract. The required limit of the recitation is that which is *Sunnah*; however, it is better for the Imam that he should go for *Ruku'* as is described in the next Ruling.

Ruling 3: If the Imam has completed the recitation to the required limit, he should go for *Ruku'*. He should

not force the followers to correct him (Doing so is *Makrooh*). The Muqtadis or the followers should not correct the Imam unless it is absolutely necessary. (It is also *Makrooh*). Absolute necessity means to recite further after wrong recitation by the Imam or he does not go for *Ruku'* or keeps standing after the pause. If the correction is made unnecessarily, even then the *Salat* will not be imperfect as is described in the above mentioned Ruling.

Ruling 4: If a person corrects the recitation of the Imam and he is not his follower, whether he is offering the *Salat* or not and if the Imam accepts his correction, the *Salat* of the person correcting the Imam, will become imperfect; however, if he himself recalls, whether at the time of the correction, before or after it, his correcting the Imam will be immaterial and if he recalls relying on his memory, the *Salat* of the person who has been corrected, will not be imperfect.

Ruling 5: If some worshipper corrects the recitation of the person who is not his Imam whether he is offering the *Salat* or not, the *Salat* of the person correcting the recitation will become imperfect.

Ruling 6: If a Muqtadi or the follower corrects the recitation of the Imam by hearing the recitation of another person or seeing in the Quran, his *Salat* will become imperfect. If the Imam accepts his correction, his *Salat* will also become imperfect and if the Muqtadi himself recalls by reciting in the Quran or hearing from another person and then corrects on the basis of his memory, the *Salat* will not become imperfect.

Ruling 7: While offering *Salat*, if after looking, a verse is recited from the Quran, the *Salat* will get imperfect and if the verse which he saw from the Quran, was already memorized by him, the *Salat* will not become imper-

feet or if it was not already memorized by him, but he recalled it by just seeing less than a verse from the Quran, the *Salat* will not become imperfect.

Ruling 8: Standing of a woman with a man, in such a way that one's limb is in front of another, invalidates the *Salat* so much so that if the head of the woman faces the foot of the man while prostrating, the *Salat* will not be valid.

Condition 1: If a woman is matured (whether she is young or old) or if she is immature and is palpable of sexual intercourse, while offering the *Salat*, and a minor girl faces her, the *Salat* will not become imperfect.

Condition 2: If both of them are offering *Salat* or one of them is offering *Salat* and the other is not offering *Salat*, facing each other will not make the *Salat* imperfect.

Condition 3: If nobody is in between the two and there is a curtain or there is so small space in between the two, that a man can easily pass through it, even then, the *Salat* will not be imperfect.

Condition 4: If all the conditions of validity for the *Salat* are available in a woman and a woman who is mad or is in the state of menstruation or puerperal condition, facing her will not invalidate the *Salat* because in these cases, she will not be considered to be in the state of *Salat*.

Condition 5: If it is not a funeral *Salat*, facing each other does not invalidate the *Salat*.

Condition 6: The time of facing each other is equal to that taken by one *Rukn* (component part of *Salat*). If they last for a time less than that, they will not invalidate the *Salat*. For example, they lasted for such a span of time during which *Ruku'* (Bowing) cannot be performed, and then, they did not last, such a short time will not invalidate the *Salat*.

Condition 7: *Takbeer-e-Tehreemah* for both of them is the same. That is to say that the woman is following the man or both of them are following the a third man.

Condition 8: The Imam intended to lead the *Salat* for that woman who joined the congregation, in the beginning or when she joined. If Imam did not intent for leading the *Salat* for that lady, the *Salat* will not be invalidated due to her place of standing; however, the *Salat* of that woman will not be valid.

Ruling 9: If the Imam, after farting, without appointing his deputy, went out of the mosque, the *Salat* of the *Muqtadis* will be invalidated.

Ruling 10: If the Imam appointed his deputy who is not capable of *Imamat* (leadership) such as a mad man or a minor child or a woman; the *Salat* of all will be invalidated.

Ruling 11: If a woman kisses a man who is offering his *Salat*, the *Salat* of the man will not be invalidated. If a man kisses a woman who is offering her *Salat*, the *Salat* of the woman will be invalidated whether the man kissed her with passion or not and whether the woman felt passionate or not.

Ruling 12: If a person wants to pass across a worshipper, resisting him and stopping him from that act, being in the state of *Salat*, is permissible provided the effort is not excessive. If the act of stopping becomes excessive, the *Salat* is invalidated.

The Things Making the *Salat* Makrooh

Ruling 1: While offering the *Salat*, wearing the garments against the custom i.e., the way in which it is worn and the way in which the civilized people use it, wearing

them against it is *Makrooh Tahreemi*. For example, a person wears the sheet of cloth and does not put its side on his shoulder or a person wears the shirt and does not put his hands in the sleeves. Such behaviour makes the *Salat Makrooh Tahreemi*.

Ruling 2: Offering the *Salat* with uncovered head is *Makrooh*, however if a person does so humbly, there is no harm.

Ruling 3: If the cap or turban of a person falls during the state of *Salat*, it is preferable that it should be lifted in the same condition and put on; but if it required great effort, he should not wear it.

Ruling 4: It is *Makrooh Tahreemi* for man to rest his elbows on the ground during the state of prostration, while offering the *Salat*.

Ruling 5: Standing of the Imam in the Mahrab or arch is *Makrooh Tanzeehi*; however, if the prostration is made in the arch, it is not *Makrooh*.

Ruling 6: Standing of only the Imam on a high place which is one arm length or more high, unnecessarily, is *Makrooh Tanzeehi*. It will not be *Makrooh* if there are some followers also with the Imam. If there is only one *Muqtadi* with the Imam, it will be *Makrooh*. According to some jurists, if the height is less than one arm length and its height seems to be distinct with an ordinary vision, even then it is *Makrooh*.

Ruling 7: Standing of all the *Muqtadis* at a place higher than that of the Imam, unnecessarily, is *Makrooh Tanzeehi*; however if there is some necessity e.g. if the congregation is a large and the accommodation is insufficient, it will not be *Makrooh*. If some *Muqtadis* stand with the Imam and some stand on a higher place, it will be valid.

Ruling 8: Doing some action by *Muqtadis* before the Imam is *Makrooh Tahreemi*.

Ruling 9: When Imam is reciting during *Qiyam* (standing), recitation of a supplication etc. or recitation of the Quran whether it is *Surah Al-Fatiah* or some other *Surah*, by the *Muqtadi*, is *Makrooh Tahreemi*.

Description of Farting during the Salat

Farting in the *Salat*, will invalidate if great farting takes place, which necessitates the bath. If small farting takes place, it will be either optional or nonoptional. That is to say that its existence will depend on the power of the human-beings or not. If it is optional, the *Salat* will become invalid. For example, during the *Salat*, a person bursts into laughter or injures his body to cause bleeding or intentionally releases air or if a person walks on the roof and causes some stone to fall and hits the head of a worshipper causing bleeding all these cases invalidate the *Salat* because all these acts are within the power of human-beings.

If it will be non-optional, it will be of two types either it will be one which takes place rarely such as madness, unconsciousness or the death of Imam etc. or it will be one taking place abundantly such as farting air, urine, stools, minor involuntary seminal discharge etc. If it is taking place rarely, the *Salat* will get invalidated and if it is not taking place rarely, the *Salat* will not get invalidated; rather such person has legal option and permission to complete that very *Salat* after removing the farting. If one repeats the *Salat*, there are some conditions for the *Salat* not being imperfect, which are given below:

1) He should not perform any *Rukn* (constituent

part) in the state of farting.

2) He should not perform any *Rukn* (constituent part) in the walking state e.g; when he goes for making ablution or return after making ablution, he should not recite the Quran because reciting the Quran is a *Rukn* (or constituent part) of the *Salat*.

3) He should not do any act which is against the *Salat*. Neither should he do any act which is possible to avoid.

4) After farting a person should not stop for a span of time to the extent of time for performing a *Rukn*, without any excuse; rather he should immediately go for making ablution; however, if delay is caused due to some valid excuses, there will be no harm e.g. There are many rows and he himself is in the first row and it is difficult to come by crossing the rows.

Rulings of Bina (Pollution)

Ruling 1: If a *Munfarid* (Individual) or a person offering *Salat* individually is affected by farting, he should immediately go for making the ablution and get himself discharged after making the ablution as early as possible but the ablution should be made with all its *Sunah* and *Mustahabbat* and in the meanwhile, he should not speak to anyone. If water is available nearby, he should not go to a distant place. In brief, he should not make the movements more hastily beyond his capacity. After making the ablution, he should complete his remaining *Salat* over there and it is better or go to his previous place and complete the *Salat* as he wishes. It is better to finish his previous *Salat* by uttering *Salam* immediately intentionally and offer it afresh.

Ruling 2: If the Imam is affected by farting, even

though he is in the *Qaada-e-Akheerah* (last sitting), he should leave immediately for making ablution, he should depute in his place anyone of the *Muqtadis*, whom he thinks capable of *Imamat*. It is better to appoint a capable and reasonable man as his deputy. If he appoints a former as the deputy, even then it is better. He should tell through hinting as to so many *Rakkat* still are to be offered. For the number of *Rakaat*, he should indicate with fingers. If two *Rakaat* are remaining, he should show two fingers. If *Ruku'* is still to be performed, he should indicate by placing his hands on his knees. If prostration is still to be performed, he should point to his forehead. If the recitation is still to be performed, he should point to his mouth. If *Syduh-e-Tilawat* is still to be performed, he should point to his fore-head and tongue. If *Sajdah-e-Sahw* (Remedial Prostration) is still to be performed, he should point to his chest when he also understands it otherwise he should not be made the deputy. When he has completed the ablution, he should join the congregation and become a *Muqtadi* of his deputy if the congregation still remains. If he stood near the place of ablution after making the ablution, with no space in between him and the congregation, it is correct; but if there is not sufficient standing space, it is not proper to offer *Salat*. If the congregation has ended, he should complete his *Salat* whether near the place of ablution or at the place where he had been before.

Ruling 3: If water is available inside the mosque, it is not necessary to appoint the deputy. It is upto his will to do so or not. Thus, he should come back after making the ablution and become Imam again. In the meanwhile, the *Muqtadis* should wait for him.

Ruling 4: After appointing his deputy, the Imam no longer remains Imam but he becomes *Muqtadi* of his depu-

ty. Therefore, if the *Salat* has been concluded, he should finish his prayer like a *Lahiq* (The one joining the congregation late).

If the Imam does not appoint any *Muqtadi* as his deputy and the *Muqtadis* appoint anyone of them as their *Khaleefah* or the new Imam or if any of the *Muqtadis* himself comes forward and stands on the place of the Imam and intends as such, it is also valid provided the Imam had not gone out of the mosque till then. If the *Salat* was not being held in the mosque; he would not have gone beyond the *Salat* rags. If he had gone beyond the limits, the *Salat* would become imperfect. Now no other man can become Imam, no congregation will be held.

Ruling 5: If a *Muqtadi* is affected by farting, he should also make the ablution at once. After making the ablution, if the *Jamaat* or congregation is still on, he should join it otherwise he should complete his *Salat*. The *Muqtadi* should complete his *Salat* at his place, if the congregation is still on. If there is nothing to prevent or hinder in between the Imam and him, standing near the place of ablution is valid. If the congregation is over, the *Muqtadi* is at liberty either to complete his *Salat* at the previous place or near the place of ablution and the latter is better.

Ruling 6: If the Imam places a *Masboog* or former at his place, he should offer as many Rakaat as were outstanding upon the Imam. After offering those Rakaat, he should depute some mature person at his place so that he ends the *Salat* with *Salam* and this *Masboog* may offer Rakaat which were left by him.

Ruling 7: If a person, while in *Qaadah Akheerah* (last sitting) and who sat for a span of time to the extent of the time taken in uttering (*At-Tahiyyat*), is affected by madness or great farting or unintentional small farting or

gets unconscious, the *Salat* will get invalidated and he will have to repeat it after restoring to normal condition.

Ruling 8: As these Rulings are very intricate and there is dearth of knowledge, there is always a chance of error, therefore, it is better to avoid *Bina*; rather a person should discontinue the *Salat* with *Salam* and then, offer the *Salat* afresh.

Description of

Sunnah and Nafl Salat

Ruling 1: In the *Fajr Salat* two Rakaat *Sunnah Salat* should be offered before the two *Fard Rakaat*. A great stress has been laid on these two *Sunnah Rakaat*, these should not be given up. If, sometimes, delay is caused so much that there remains a very little time for the *Fajr Salat*, the two *Fard Rakaat* should be offered and when the sun rises sufficiently high, these two Rakaat *Sunnah* may be offered then, by way of *Qada* (عذر).

Ruling 2: At the *Zuhr* time, four Rakkat *Sunnah*, four Rakaat *Fard* and then two Rakaat *Sunnah* should be offered. These six Rakaat of *Sunnah Salat* are very emphatic as is reported in the *Hadith*. Giving them up without legitimate reason causes sin.

Ruling 3: At the *Asr* time, first four Rakaat *Sunnah Salat* should be offered and then four Rakaat *Fard Salat*. But these four Rakaat *Sunnah* are not emphatic. If a person does not offer these four Rakaat, there is no sin and he who offers these four Rakaat earns a great reward.

Ruling 4: At the *Maghrib* time, person should offer three Rakaat *Fard Salat* and then two Rakaat *Sunnah Salat*. These *Sunnah Salat* are also essential. Not offering them entails sin.

Ruling 5: At the time of *Isha*, it is *Mustahab* first to

offer four Rakaat *Sunnah Salat*, then four Rakaat *Fard Salat* and then two Rakaat *Sunnah Salat*. Then, if he so desires, he can offer two Rakaat *Nafل Salat*. On this account, the *Sunnah Salat* of *Isha* come to six Rakaat. And if a person does not offer this number of Rakaat, he should first offer four Rakaat *Fard* and then two Rakaat *Sunnah*. Then, he should offer *Witr Salat*. Offering of two Rakaat *Sunnah* after the *Fard Salat* is essential. If he does not offer these two *Sunnah* Rakaat, he will be a sinner.

Ruling 6: During the sacred month Ramadan, offering the *Taraveeh Salat* is also *Sunnah*. There has been laid stress on it also. Its giving up and not offering entails sin. Women usually give up the *Taraveeh Salat*. It should never be done. A person should make intention for two Rakaat or four Rakaat; but it is better to offer *Taraveeh Salat* in twos. When he completes twenty Rakaat *Taraveeh Salat*, he should offer *Witr Salat*.

Moral Use: The *Sunnah Salat*, which is emphasized to be offered according to *Hadith*, is called *Sunnah Muakkadah* (سنن مكروه) or emphatic *Sunnah*. There are twelve such *sunnah* rakaat two in the *Fajr*, four before the *Fard* of *Zuhr*, two after *Fard* of *Zuhr*, two after *Maghrib* and two after *Isha*. Some scholars have viewed the *Taraveeh Salat* and some other have viewed the *Tahajjud Salat* as *Muakkadah* (سنن مكروه) or emphatic.

Ruling 7: These *Salat* are fixed by the *Shari'ah*. If someone desires to offer more than that, he can offer as many as he wishes and at any time as he wishes; but he should take care that he should not offer at a time during which offering *Salat* is *Makrooh*. Whether a person offers as *Salat* beyond *Fard* and *Sunnah*, it will be counted as *Nafل*. The more a person offers *Nafل*, the more reward he will get. There is no limit to that. There have been such

servants of Allah who used to offer *Nafل Salat* whole night and did not sleep at all.

Ruling 8: Some *Nafل Salat* result in very much reward. Therefore, they have more reward than after *Nafل* acts. Thus, in their case, the effort is less but reward is more. They are given below:

- 1) The *Salat* for *Tahiyyat al wudu* (تحفيظ الماء) or *Salat* for salutation to ablution.
- 2) *Ashraaq Salat*.
- 3) *Chaaht Salat*.
- 4) *Tahjjud Salat*.
- 5) *Awwabeen Salat*.
- 6) *Salat ut Tasbeeh* (صلوة الحمد) or *Salat* for Glorification of Allah.

Ruling 9: *Tahayyet al Wadu*: It is that *Salat* which is offered after performing ablution and it is of two Rakaat. It is reported in the *Hadith* to have been embracing great excellence. It should not be offered at a time when offering of *Salat* is *Makrooh*.

Ruling 10: Ashraaq Salat: The method of offering the *Ashraaq Salat* is that person, having offered the *Fajr Salat*, should not leave his place and keep rending blessings and peace on the Prophet ﷺ, and performing his daily round of recital, reciting the Quran and remembering Allah. He should not indulge in worldly affairs. When the sun rises and gets a little high, he should offer two or four Rakaat *Salat*. It will fetch him reward of one *Hajj* and one *Umrah*. If he gets busy in some worldly affairs after offering his *Fajr Salat*, then, after rising of the sun, he offers the *Ashraaq Salat*, even then it is valid but it will fetch less reward.

Ruling 11: When the sun rises very high and the sun gets sufficiently hot, he should offer *Salat*, at least,

two Rakaat *Salat*. He can also offer, four, eight or twelve Rakaat. It is called *Chasht Salat*. It also entails much reward.

Ruling 12: After offering the *Fard* and *Sunnah Salat* of the *Maghrib*, a person may offer, at least, six Rakaat and, at the most, twenty Rakaat. It is called *Anwa-been Salat*.

Ruling 13: Getting up at the middle of night and offering the *Tahajjud Salat*. It is a very popular *Salat* in view of Allah and it fetches the maximum reward of all the *Salat*. It consists of, at least, four Rakaat and, maximum, twelve Rakaat. If a person cannot offer more, then two Rakaat are sufficient. If a person cannot afford it at the mid of night or at late mid night, he can offer it after *Isha Salat* but the reward will not be like that. A person can offer *Nafl Salat*, in addition to these, during day and night, as many as he wishes.

Ruling 14: *Salat al Tasbeeh* (صلوات الحمد). A very great reward has been reported in *Hadith* for this *Salat* and it fetches limitless reward. The Prophet ﷺ taught this *Salat* to his uncle, Hazrat Abbas رضي الله عنه. He observed: "By offering this *Salat*, your former and latter, old and new and small and great, in brief, all your sins will be forgiven." He further observed: "If it is not possible, offer this *Salat* once a week, once a month, once a year, offer this *Salat* once during your whole life." The method of offering this *Salat* is that you make the intention for offering four Rakaat. Having recited ﴿سُبْحَانَ اللَّهِ وَبِحَمْدِهِ﴾ and another *surah*, recite fifteen-times ﴿سُبْحَانَ اللَّهِ وَبِحَمْدِهِ﴾ before going to *Ruku'*, go to *Ruku'*, after *Ruku'*, and reciting ﴿سُبْحَانَ رَبِّ الْعَالَمِينَ﴾, recite Tasbeeh ten times, then, you stand from *Ruku'*, saying ﴿سَعْيَ اللَّهِ لِمَنْ حَمَدَهُ وَبِحَمْدِهِ﴾. Then, you recite Tasbeeh for ten times. Then, go down for prostration. After reciting ﴿سُبْحَانَ رَبِّ

﴿رَبِّ﴾, recite Tasbeeh ten times. Then, after rising from *Sajdah*, recite Tasbeeh ten times. Then, again, go for prostration and recite Tasbeeh ten times and then, rising from prostration, recite Tasbeeh ten times, in the sitting position. Then, stand up for the second Rakaat. During the second Rakaat also, recite Tasbeeh as was recited in the first Rakaat. When you sit for *Quabah Ula*, recite Tasbeeh for ten times. Then you recite ﴿سُبْحَانَ رَبِّ﴾. Similarly, you complete four Rakaat.

Ruling 15: In all these four Rakaat, you can recite any *Surah*. No *Surah* is fixed for it.

Ruling 16: If a person wants to offer *Nafl Salat*, he can make intention for two or four Rakaat at a time. Making intention for more than four Rakaat during day is *Makrooh* or undesirable. Making intention for six or eight Rakaat at a time during night is valid; however, making intention for more than eight Rakaat during night is also *Makrooh*.

Ruling 17: If you have made the intention for four Rakaat and you also determine to offer the four Rakkat, when you sit after offering two Rakkat, you have option either to recite *At-tahiyyat*, *Darood Shareef* and *Dua* (supplication) and without ending the *Salam* or salutation and stand for the third Rakaat and recite ﴿سُبْحَانَ رَبِّ﴾, *Taa'wuz* and *Tasmiyyah* and start with ﴿سُبْحَانَ رَبِّ﴾ or if you so desire you can stand for the third Rakaat after reciting only *At-tahiyyat* and start the third Rakaat with *Tasmiyyah* and then recite ﴿سُبْحَانَ رَبِّ﴾. Then, you should perform the fourth Rakaat reciting *At-tahiyyat* etc. and end the prayer with *Salam*. If you have made the intention for offering eight Rakaat and want to complete all the eight Rakaat with one *Salam* (salutation), do not end the fourth Rakaat with *Salam*. Both the cases described previously are valid and you should

stand for the fifth Rakaat after reciting either *At-tahiyyat*, *Darood Shareef* and *Dua* (supplication) or only *At-tahiyyat*. Begin the fifth Rakaat either with *Al-hamdu li-llah* as in the first Rakaat or with *Tasmiyyah* and *Al-hamdu li-llah*. Similarly, you perform the sixth Rakaat and sit down and recite either *At-tahiyyat*, *Darood Shareef* and *Dua* (supplication) and stand up for the seventh Rakaat or only *At-tahiyyat* and start the seventh Rakaat either with *Al-hamdu li-llah*, *Taawwuz*, *Tasmiyyah* or with *Tasmiyyah* and *Al-hamdu li-llah* and then, you offer the eighth Rakaat and then, sit down and recite as usual *At-tahiyyat*, *Darood Shareef* and *Dua* (supplication) and end the *Salat* with *salam* (salutation). Similarly, after every two Rakaat, you have an option for any of the two ways.

Ruling 19: When the intention for the *Nafl Salat* is made, its completion becomes obligatory. If a person discontinues the *Salat*, he will be a great sinner and the discontinued *Salat* will have to be offered by way of *Qada*. Every two Rakaat *Nafl Salat* is separate. If a person makes the intention of four or six Rakaat, the obligation of completing is only two Rakaat. All the four Rakaat are not obligatory. Thus, if a person makes the intention for four Rakaat and offers only two Rakaat and ends the *Salat* with *Salam*, there is no harm.

Ruling 20: If a person made intention for four *Nafl Rakaat* and discontinued the *Salat* without completing two Rakaat, he is under obligation to offer only two Rakaat by way of *Qada*.

Ruling 21: If a person made intention for four Rakaat, after completing two Rakaat, he discontinued the *Salat* in the third or fourth Rakaat. If he has recited *At-tahiyyat* after the completion of two Rakaat in the sitting position, he is under obligation to offer only two Rakaat by way of *Qada*. And if he did not sit after second Rakaat

and did not recite *At-tahiyyat* and stood even with intention, he will be under obligation to offer four Rakaat by way of *Qada*.

Ruling 22: If the intention for offering four *Sunnah Rakaat* of *Zuhr Salat* is discontinued, all the four Rakaat will be required to be offered anew whether he recited *At-tahiyyat* after two Rakaat in the sitting position or not.

Ruling 23: Offering the *Nafl Salat* in the sitting position is also valid; but offering the *Salat* in the sitting position fetches half the reward. Therefore, offering the *Salat* in the standing position is better. It includes two *Nafl* after *Witr Salat* also; however, if someone is unable to stand due to some illness, he will get the full reward. So far as the *Fard* and *Sunnah Salat* are concerned, it is not valid to offer them in the sitting position unless there is some valid excuse.

Ruling 24: If someone started the *Nafl Salat* in the sitting position, after some time he stood up. It is also valid.

Ruling 25: If someone started the *Nafl Salat* in the standing position and then sat down in the first or the second Rakaat, it is valid.

Ruling 26: While offering the *Nafl Salat* in the standing position, a person got tired due to weakness. Taking the support of a stick or a wall and standing against it is also valid and not *Makrooh*.

Some Sunnah Acts of *Salat* and Method of Making Intention

Ruling 1: Before saying *Takhbeer-i-Tehreemah*, raising both the hands upto ears by men and upto shoulders by women is *Sunnah*. In case of some disability, there is no harm in raising the hands upto shoulders by men.

Ruling 2: Immediately after the *Takbeer-i-Tehreemah* folding the hands and placing them under the navel by men and above the breast by women is *Sunnah*.

Ruling 3: Folding the hands by men in such a way that they place right palm on the left one catching hold of the left elbow by thumb and little finger of the right hand and spreading the three fingers on the left elbow is *Sunnah*.

Ruling 4: Bowing well in the state of *Ruku'* by men in such a way that the hip, head and buttocks come in the straight line, is *Sunnah*.

Ruling 5: After the completion of *Surah al-Fatihah* reciting in a low voice *Aameen* by the Imam and the *Munfarid* and saying *Aameen* in a low voice, is *Sunnah*.

Ruling 6: While being in the *Ruku'*, keeping both the hands apart from the sides by the men is *Sunnah*. While being in *Qummah* or standing position after rising from the *Ruku'*, reciting سَبَّعَ اللَّهُمَّ مَسْكُنْهُ by the Imam, وَبِاللَّهِ تَعَالَى هُنَّا by the *Muqtadi* and both these sentences by the *Munfarid*, is *Sunnah*.

Ruling 7: During the prostration, keeping apart the belly from the knees and elbows from the sides and keeping the arms away from the ground by men is *Sunnah*.

Ruling 8: In the *Qaadah Ula* and *Qaadah Akheerah*, men should sit in such a way that the right foot is erect on the support of the toes being towards the *Qiblah* and the left foot is spreading on the ground with their body supported on it and both the hands being on the knees and ends of the fingers being near the knees, is *Sunnah*.

Ruling 9: Saying *Salam* (salutation) with a loud voice by the Imam is *Sunnah*.

Ruling 10: In his *Salam* (salutation), making the intention of all his *Muqtadis* whether they are men or

women or boys and angels keeping with him by the Imam and making the intention of all their fellow *Muqtadis* and the angels keeping with them, for the Imam if he is on the right side in their *salam* to the right side, and if he is on the left side, in their *salam* to the left side and if the Imam is opposite, in both the *salams* (salutations), by the *Muqtadis* is *Sunnah*.

Ruling 11: While saying the *Takbeer-i-Tehreemah*, taking their hands out of the sleeves or cloth-sheet etc. by the men provided there is no excuse like cold etc., is *Sunnah*.

Some Rulings of Fard Salat and its Method

Ruling 1: The worshipper should recite extending the *Surah* of *Aameen*. After that, he should recite some *surah* of the Quran.

Ruling 2: If one is travelling or he is facing some other urge, he has an option to recite any *surah* he wishes after *Surah al-Fatihah*. If there is no journey and necessity, he should recite *Surah al-Hujuraat* and *Surah al-Burooj* or any *Surah* in between these two *Surahs* in the *Salat* of *Fajr* and *Zuhr*. In the *Fajr Salat*, he should recite a longer *Surah* in the first *Rakaat*, than in the second *Rakaat*. In the remaining *Salat*, the *Surahs* to be recited in both the *Rakaat* should be equal. The difference of one or two verses does not matter. During the *Asr* and *Isha Salat*, he should recite *Surah Al-Adha* or *Surah Al-Kahf* or any other *Surah* falling in between these two *Surahs*. In the *Maghrib Salat*, he should recite any *Surah* from *Surah Al-Adha* to the last *Surah* of the Quran.

Ruling 3: When he is standing erect from the *Ruku'* and سَبَّعَ اللَّهُمَّ مَسْكُنْهُ should be recited by the Imam and

the *Muqtadi* respectively and both these sentences should be recited by the *Munfarid* (individual). Then, he should go down for the prostration, reciting the *Takbeer* (الله اکبر) and placing both his hands on the knees. The end of the *Takbeer* and the beginning of the prostration should coincide, i.e., the *Takbeer* should end as soon as the prostration starts.

Ruling 4: During the prostration, he should first place on the ground his knees, then hands, then nose and then the fore-head. The face should be between both the hands with the fingers joining one another and facing towards the *Qiblah*. Both the feet should be standing on the toes. The toes should be facing towards the *Qiblah*. The belly should be away from the knees and the arms should be apart from the arm pits. The belly should be so high from the ground that a very small kid can pass through it. This verdict is for the men.

Ruling 5: In the *Fajr*, *Zuhr* and *Isha* *Salat*, the Imam should recite loudly, in the first and the second *Rakaat*, *Surah al-Fatiyah* and another *Surah*, سعَى اللَّهُ لِنَفْسِهِ and all the *Takbeers*. The *Munfarid* (individual) has option in the recitation but he should say in the low voice سعَى اللَّهُ لِنَفْسِهِ and the *Takbeer*. At the time of *Zuhr* and *Asr*, the Imam should say only سعَى اللَّهُ لِنَفْسِهِ and all the *Takbeers* with a loud voice and the *Munfarid* should say in a low voice. The *Muqtadi* should say all the *Takbeers* etc. in a low voice.

Ruling 6: After ending the *Salat*, he should raise both the hands upto the chest and spread them and pray to Allah for himself and if he is Imam, he should pray to Allah for himself and for the *Muqtadis* also. After ending the *Dua* (supplication), he should rub his hands on the face. *Muqtadis* should either pray for themselves or should

say *Aamen!* *Aamen!* after the supplication by the Imam.

Ruling 7: The *Dua* (supplication) should not be prolonged after the *Fard Salat* followed by the *Sunnah Salat* such as *Zuhr*, *Maghrib* and *Isha*; rather it should be short and he should get busy in offering the *Sunnah Salat*. The *Dua* (supplication) may be prolonged after the *Fard Salat* not followed by the *Sunnah Salat* such as *Fajr* and *Asr*. At the end of these *Salat*, a man can prolong his *Dua* as far as he wishes. If there is Imam, he should sit facing towards the *Muqtadis* and pray to Allah provided no *Masboog* is offering his *Salat* facing towards him.

Ruling 8: After the *Fard Salat* not followed by the *Sunnah Salat*, otherwise after the *Sunnah Salat*, it is *Mustahab* (desirable) to recite سعَى اللَّهُ لِنَفْسِهِ مُوَالِيَّ الْقَوْمَ thrice, سَهْدَ اللَّهِ أَبْكِرْسَنْ, فَلَمْ هَرَدْ بَرْبَ الْفَلْقْ, قَلْ هَرَدْ بَرْبَ الْمَسْ and سَهْدَ اللَّهِ أَكْبَرْ 33 times each and 34 times.

Difference between the *Salat* by a man and a woman

Women should also offer the *Salat* in the same manner. Only in a few things, they should act on the contrary. The detail is given as under:

1) At the time of *Takbeer-i-Tehreemah*, men should take their hands out of the cloth sheet etc. and raise them upto the ears if there is no necessity of keeping them inside due to cold etc., whereas women should raise their hands upto shoulders in every state without taking them out.

2) After the *Takbeer-i-Tehreemah*, the hands should be folded and kept under the navel by the men and above the breast by the women.

3) The men should catch hold of the left arm with the little finger and the thumb of the right hand shaped

into a ring or circle and should spread the remaining three fingers of the right hand on the left arm and the women should place their right palm on the back of left palm. They should not make the circle and catch hold of the left arm.

4) The men should bow well in the *Ruku'* position in such a way that their head, back and buttocks come in a straight line. The women should not bow to this extent, rather they should bow only to this extent that their hands should reach their knees.

5) The men should place their fingers apart on the knees and the women should do the same with their fingers not apart but jointly, while in the *Ruku'*.

6) Men should place their arms apart from the sides whereas the women should place them close to the sides in the *Ruku'*.

7) During the prostration, men should place their knees and arms away from their bellies and armpits respectively whereas the women should place them jointly.

8) While in the state of prostration, men should place their arms rising from the ground whereas the women should place them spreading on the ground.

9) Men should place both their feet standing on the toes whereas the women are not required to do so.

10) While in the sitting position, the men should sit on their left foot and keep erect their right foot on the support of the toes. The women should sit on the left buttock and stretch their feet to the right side in such a way that the right thigh is on the left and right leg on the left leg.

11) At no time, women have option to recite from the Quran aloud being in the *Qiyam* position; they should rather, make the recitation in a low voice all the time.

Rulings for Fard (Obligatory) and Wajib (Compulsory) Salat

Ruling 1: *Mudrak* (person joining the congregation) is not bound to recite. The recitation of the Imam is sufficient on behalf of all the *Muqtadis*. According to the Hanafi jurists, recitation by the *Muqtadis* led by Imam is *Makrooh* (detestable).

Ruling 2: *Mashooq* (a person who joins the congregation late) is under obligation to make recitation in one or two Rakaat left out of all the Rakaat.

Ruling 3: The gist is that in the presence of Imam, the *Muqtadi* should not recite; however, as the Imam is not present with the *Mashooq* during his left over Rakaat, he must recite.

Ruling 4: The place for prostration should not be higher from the feet for more than half a yard. If prostration is performed on the place higher by more than half a yard from the feet, it is not valid; however, if there is some necessity, it is valid. For example, if many people have gathered together and it is not possible to prostrate on the ground, it can be performed on the backs of the people ahead provided the person, upon whose back the prostration is being performed, must be offering the same *Salat* which the person performing the prostration is offering.

Ruling 5: During the *Salat* of the two *Eids*, uttering of six *Takbeers* in addition to the normal ones is obligatory.

Ruling 6: It is *Wajib* (compulsory) for the Imam to recite loudly in both the Rakaat of *Fajr* and in the first two Rakaat of *Maghrib* and *Isha Salat* whether for their specific discharge or non-specific discharge and in the *Salat* of *Jummah*, *Eids* and *Taraveeh* and in the *Witr* of *Ramadan*.

Ruling 7: A *Munfarid* (individual) is at liberty to re-

cite loudly or in a low voice in both the Rakaat of *Fajr* and in the first two Rakaat of *Maghrib* and *Isha*. According to the jurist's the extent of loud voice of recitation is that it can be heard by another man and the extent of the low voice is that he himself can hear it and nobody else can hear it. It means that a standing man cannot hear it. It does not mean that the man who is quite near, can also not hear.

Ruling 8: It is obligatory for the *Imam* and the *Mu'min* to recite with low voice in all the Rakaat of *Zuhr* and *Asr* and in the last Rakaat of *Maghrib* and *Isha Salat*.

Ruling 9: In the *Nafl Salat* which are offered in the day time, the recitation should be in a low voice and which are offered during night, the option is left to the worshipper.

Ruling 10: If a *Mu'min* offers his *Fajr*, *Maghrib* and *Isha Salat* by way of *Qada*, he is under obligation to recite with a low voice and if he offers the *Salat* by way of *Qada* at night, the option is left to him.

Ruling 11: If a person forgets to recite some *surah* after *Surah Al-Fatihah* in the first and second Rakaat of *Maghrib* or *Isha*, he should recite the *Surah* in the third and fourth Rakaat after *Surah Al-Fatihah* and those Rakaat also it is *Wajib* or compulsory to recite loudly and at the end, performing *Sajdah Sahw* (remedial prostration) is obligatory for him.

The Method of getting absorbed in Salat

Keep in mind that there must be nothing without intention whether it is an act or it is recitation etc. In the *Salat* everything is with intention and thinking. For example if you stand up after saying *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*, you must be in the know that, now, you will be reciting *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. Then, while

uttering *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*, you must realize that you are uttering and understanding *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. Then, you must realize what you are saying. Similarly, pay attention to each word separately and intend to convey the same. Do the same while reciting *Surah Al-Fatihah* and another *surah*. Then, while in the *Rukn'*, every time, Think well and with understanding recite *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. In short, whatever you utter, apply your mind fully to it. Adopt this attitude during whole of the *Salat*. By acting upon it, you will be attentive *InShaa Allah*. After a few days, heart will be attracted to the *Salat* and you will find it attractive.

Description of Jamaat (جَمَاعَتْ) or Congregation

As offering the *Salat* in congregation is *Wajib* (compulsory) or *sunnah*, its description seems to be proper after the narration of *Wajibat* and *Sunan* of this *Salat* and before the description of its *Makroohat* (detestable). A separate title has been assigned due to its rulings being more managerial. *Jamaat* (congregation) is offering of *Salat* collectively, at least by two persons in such a way that one of them is the follower and the other is *Imam*. The follower is technically called *Muqtadi*.

Ruling 1: In addition to *Imam*, joining the congregation by one person, the *Salat* is held validly whether the person is a man or a woman, a slave or a free man, mature, a prudent or an immature child; however, the *Salat* with congregation on *Jummah* and both *Eids* does not validly take place if there are not three persons in addition to the *Imam*.

Ruling 2: In order to hold the *Salat* with congregation, it is not necessary that the *Salat* is *Fard*. It is possible with *Nafl Salat* also if two person offer the *Salat* in such a

way that one of them is *Muqtadi* and other is *Imam* whether both the *Imam* and *Muqtadi* on offering *Nafl Salat*; however, becoming habitual of *Nafl* congregation or *Muqtadis* being more than three is *Makrooh* (detestable).

The Excellence and Emphasis for Congregation

Regarding the excellence and emphasis for congregation, there are so many authentic *Hadith* that if they are accumulated, a magazine of a great volume can be prepared. Studying them, categorically, it can be concluded that congregation is a condition of a great degree for the completion of the *Salat*. The Prophet ﷺ never gave it up so much so that during his illness when he had no strength to walk independently, he came to the mosque with the help of two persons and offered the *Salat* with congregation. He would have been very angry with a person giving up the *Salat* in congregation and he wished to award him more and more punishment for giving up the congregation. Indeed, a great emphasis has been laid down for congregation in the *shari'ah* brought by Prophet Muhammad ﷺ and it must have been done. The splendour of the worship such as the *Salat* did claim it that the thing which completes the *Salat*, must also be on the higher stage of emphasis. First we quote here the verse of the Quran on the basis of which some commentators and jurists have proved the congregation and then, we shall state some related *Hadith*.

Allah commands in the Quran:
 "وَارْكُوا بَعْدَ الرَّاكِبِينَ (جِهَادٌ ٢٣:٢)" "And bow down your heads with those who bow down"

In this verse, the express command is for offering the *Salat* with congregation; but some commentators have

said that *Ruku'* means humbleness, therefore, binding obligation is not proved.

Now, we quote some related *Hadith* as under:

Hadith 1: It is reported by Ibn-e-Umar رضي الله عنه، that the Prophet ﷺ told that offering the *Salat* with congregation fetches reward twenty seven times of the reward achieved by offering the *Salat* individually.

Hadith 2: The Prophet ﷺ told that offering the *Salat* in congregation with one man as *Muqtadi* is much better than offering it individually and offering it with two men is still better and greater the congregation, the more esteemed in the eyes of Allah.

Hadith 3: It is reported by Anas Bin Malik رضي الله عنه، that the people of the tribe bani Salamah made up their mind to shift from their old houses (because they were away from the Masjid Nabawi) and stay near the Prophet ﷺ. Then, the Prophet ﷺ told them that their steps on the ground while coming to the Masjid fetches them reward.

Moral Use: It implies that more the distance a person covers for reaching the mosque, the more reward he will get.

Hadith 4: The Prophet ﷺ observed that all the time which is spent in waiting for the *Salat*, is considered a part of the *Salat*.

Hadith 5: One day the Prophet ﷺ told those of his companions at the *Isha* time, who joined the congregation, that the people had been sleeping but their time which had been spent while waiting, would be considered a part of the *Salat*.

Hadith 6: Buraidah Aslami رضي الله عنه، reported from the Prophet ﷺ that he observed to give good tiding to those who go to join the congregation by walking through the dark nights, there would be full light for them on the

day of judgment.

Hadith 7: Hazrat Uthman رض, reported that the Prophet ﷺ observed that the person who offers his *Isha Salat* with congregation he will get the reward for the worship of half the night and he offers *Fajr* and *Isha Salat* with congregation, will get reward for the whole of the night.

Hadith 8: Hazrat Abu Hurairah رض, reported from the Prophet ﷺ that one day, he observed: "Indeed, it occurred to me that I should order someone to collect wood for fuel, then I ordered for *Azaan* and someone to lead the congregation, and I should go to the houses of those who do not offer *Salat* with congregation and put their houses on fire."

Hadith 9: In a report the Prophet ﷺ observed that if he had not been worried about small children and women, he would have been busy in the *Isha Salat* and order the servants to put on fire the houses of those who did not offer the *Isha Salat*. (*Muslim*).

The emphasis of *Isha Salat* in this *Hadith* seems to be on the basis of the wisdom that it is the time to sleep and probably at that time all the people were at home. Imam Tirmizi رض, says, after copying this *Hadith*, that the same theme has been reported by Ibn-e-Masood, Abu Dardaa, Ibn-e-Abbas and Jabir رض, who are respectable companions of the Prophet ﷺ.

Hadith 10: Hazrat Abu Dardaa رض, reported that the Prophet ﷺ had observed:

"If there are three Muslims in a locality or jungle and they do not offer the *Salat* with congregation, indeed, the Satan will dominate them. O Abu Dardaa! Make the congregation indispensable upon you. Behold! The wolf (Satan)

eats up (misleads) that goat (man) which has got separated from its herd (congregation).

Hadith 11: Hazrat Ibn-e-Abbas رض, reported that the Prophet ﷺ had observed: "The person who hears the *Azaan* and does not come to join the congregation, and he is under no excuse also, the *Salat* offered individually, will not be accepted in the sense that he will not be given full reward;" It does not mean that his *Fard Salat* will not be called to have been offered validly. Nobody should conclude from this that if the *Salat* offered individually will not be accepted, why to offer the *Salat* as such? Let this idea not occur to your mind. The companions submitted, "What is that excuse?" The Prophet ﷺ replied, "Fear or disease."

Hadith 12: Hazrat Muhajjan رض, reported the Prophet ﷺ. In the meantime the *Azaan* was called and the Prophet ﷺ started offering the *Salat* and I sat down on my place. When the Prophet ﷺ had offered his *Salat* he addressed me, "O Muhajjan! Why did you not offer the *Salat* with congregation? Are you not a Muslim?" I submitted, "O Prophet ﷺ of Allah! A Muslim I am but I had offered the *Salat* at my residence." The Prophet ﷺ observed, "When you enter the mosque and find the *Salat* being offered with congregation, offer the *Salat* joining the people, even though you have offered it." Just study this *Hadith* deeply and know that the Prophet ﷺ addressed his elite companion with a severe and reprimanding talk viz; if he had not been a Muslim.

Some *Hadith* have been described by way of example. Now, we present below some statements of the noted companions of the Prophet ﷺ, telling how great arrangement they had for congregation and how had they considered giving up the congregation and why did they not

consider so? Who could be more thoughtful about the obedience and pleasure of the Prophet ﷺ?

Remember that every word of a companion of the Prophet ﷺ is called on *Athar* (م).

Athar 1: Aswad (رضي الله عنه) stated that one day they were with Ummul Momineen Hazrat Aisha Siddiqah (رضي الله عنها), when the topic of punctuality of *Salat*, its excellence and emphasis came up. Supporting it, Hazrat Aishah (رضي الله عنها), described the event of the fatal illness of the Prophet ﷺ she stated that one day when, at the time of *Salat*, the *Azaan* was called, he observed, "Ask Abu Bakr to lead the *Salat* congregation." It was submitted to the Prophet ﷺ, Abu Bakr (رضي الله عنه), is very tender hearted when he stands at your place, he will feel very weak and will not be able to lead the *Salat*. "The Prophet ﷺ observed the same order. Again, the same reply was submitted. Then, the Prophet ﷺ said, "You are making such conversation as the women of Egypt made with Yousuf (رضي الله عنه). Ask Abu Bakr (رضي الله عنه), to lead the *Salat*. "Well, Hazrat Abu Bakr (رضي الله عنه), moved for leading the *Salat*. In the meanwhile, the Prophet ﷺ felt some relief in the illness: he came out with the support of two men. The impression of the state of the Prophet ﷺ is still in my eyes when he was going with his blessed feet dragging. That is to say he did not have enough strength to lift his feet from the ground. There Abu Bakr (رضي الله عنه), had started the *Salat*. He wanted to get back but the Prophet ﷺ forbade, him and caused him lead the *Salat*.

Athar 2: One day Ameer al Momineen (leaders of the believers) Hadrat Umar Farooq (رضي الله عنه), did not see Sulaiman bin Abi Haithmah (رضي الله عنه), in the *Fajr Salat*. He went to his house and told his mother that he had not seen Sulaiman that day in the *Fajr Salat*. His mother replied

that he had been offering *Salat* the whole night. Due to that he was taken over by sleep. Then, Hazrat Umar (رضي الله عنه), observed. "I love more to offer the *Fajr Salat* with congregation than to worship for the whole night. (Muta Imam Malik).

Shaikh Abdul Haqq Muhyiddin Dehlavi (رحمه الله عزىز), has written that it is very clear from this *Hadith* that offering the *Fajr Salat* with congregation embraces more reward than even the *Tahajjud Salat*. That is why the scholars have written that if the night spent in *Salat* becomes an obstacle in offering the *Fajr Salat*, its giving up is better. (Ash-atul Lam-aat)

Athar 3: Hazrat Ibn-e-Masood (رضي الله عنه), stated that undoubtedly they had tested themselves and the companions that they never gave up the congregation except that hypocrite whose hypocrisy had been clear or a sickman; rather the sick men had been brought to the mosque with the support of two men each. Indeed, the Prophet ﷺ showed us the right path. In addition to others, one is *Salat* with congregation in those mosques where *Azaan* is called. In another report, it is told that the person who wants to face Allah as a Muslim, he must be regular in offering five times *Salat* at those places where *Azaan* is called (That is to say that he should offer the *Salat* with congregation.) Indeed Allah has devised ways of guidance for your Prophet and *Salat* is one of them. If you offer the *Salat* at your residence like hypocrites, the *Sunnah* of your Prophet ﷺ will be given up by you. And if you give up the *Sunnah* of your Prophet ﷺ, undoubtedly, you will go astray. When a person goes to the mosque after making ablution, at every pace or step, he is granted a reward and a degree and one sin of his is forgiven. We have observed that nobody keeps away from the congregation except a hypocrite.

This was our state that during illness, a person was brought to join the congregation in the mosque with the support of two men and was made to stand in the row.

Athar 4: Once a person left the mosque after the *Azaan* without offering *Salat*, Hazrat Abu Hurairah رضي الله عنه said that person disobeyed Abu Al Qasim ﷺ and did not comply with his order.

Ponder over what Hazrat Abu Hurairah said about the man giving up the *Salat* with congregation. Can a Muslim, even now, dare giving up the *Salat* without excuse? Can a believer afford the disobedience of Hazrat Abu Al Qasim ﷺ?

Athar 5: Hazrat Umm-e-Dardaa بنت عبد الله، stated that once Hazrat Abu Darda رضي الله عنه, came to her and he was very angry. I asked him the reason of being angry. He stated, "I swear by Allah that I do not find anything in the *Ummah* of Prophet Muhammad ﷺ except congregation. That is to say that now they are becoming negligent of it also."

Athar 6: It is narrated by many of the companions of Prophet ﷺ that he said, "The person who does not join the congregation after hearing the *Azaan*, his *Salat* is not valid. After copying this Imam Tirmizi ترمذى، stated that the Command in question is mandatory. It means that giving up the congregation without an excuse is not permissible or lawful.

Athar 7: A religious fighter asked Hazrat Ibn-e-Abbas رضي الله عنه, about the person who observed fast all the day long and offers the *Salat* whole night; but does not join the Jummah *Salat* and the congregation. He replied, "He will go to the Hell." (Tirmizi)

Imam Tirmizi ترمذى، explaining this *Hadith*, stated that this verdict will be given when he considers join-

ing *Jummah Salat* and the congregation of a less status; but if the meaning of going to the Hell is construed going there for a few days, this interpretation will not be needed.

Athar 8: It was a custom with the righteous ancestors that they used to condole with a person for seven days, whose congregation was left. (إحياء العلوم) (Ahya-ul-Uloom)

We have described the statement of the companions, which are, in a way, those of the Prophet ﷺ. Now, we resort to the scholars and jurists of the *Ummah* regarding their views about the congregation and what they have understood from these *Ahadith*.

1) The view of *Zahiriyyah* (Zahiri) (a sect) and some jurists of Hanbali school of thought is that the congregation is one of the conditions of validity of the *Salat*, without which the *Salat* is not complete.

2) The view of Imam Ahmad is that the congregation is an obligation of highest degree, even though it is not a condition for the validity of *Salat*. Some jurists of *Shafaii* school of thought also have the same view.

3) Some jurists of the *Shafaii* school of thought are of the view that the congregation is a general obligation (*Fard Kafaya*). The same is view of Imam Tahavi who is a great jurist of a very high status and Muhaddith of Hanafi school of thought.

4) According to the majority of research workers of the Hanafi school of thought, congregation is *Wajib* or compulsory. The research scholar Ibn-e-Hamman, Halabi and the author of *Bahr al Raaiq* etc. are of this view.

5) According to some Hanafi Jurists, congregation is *Sunnah Muakkadah*; but regarding the injunction of *Wajib* and, in fact in both these views of the Hanafi jurists, there is no controversy.

Regarding the injunction of *Wajib* and in the word-

ing of the jurists, there has been a difference of opinion. According to some of them, congregation is *Sunnah Muakkadah* and according to some it is *Wajib*. After that, some jurists based it on difference of opinion and did not think of its equalization. Some of the jurists who tried to harmonise, viewed that the meaning of *Sunnah Muakkadah* is *Wajib* and its existence is proved on the basis of *Sunnah*. Some of them view that acting upon it continuously is *Sunnah Maakkadah* and offering it off and on is *Wajib*. These are the views which I have read in the books of *Fiqh* and this is the reconciliation which has been expressed in the books of *Fiqh*.

6) Our jurists are of the view that if the people of a city give up the congregation and do not stick to it even after admonishing, fighting with them is permissible. It is stated in the book *Qunyah* that it is obligatory for the head of the state to punish a person who, without any excuse, gives up the *Salat*. If the neighbours of such a person do not rebuke him, they will be sinners.

7) If a person waits for the *Iqamat* in order to go to the mosque, he will be sinner because if a person goes to the mosque after hearing the *Iqamat*, there is every likelihood that he may miss one or two Rakkat or the whole *Salat* with congregation. It is reported by Imam Muhammad رض, that going to the mosque with hasty walk for *Jumma* and the congregation is valid provided it is not more troublesome.

8) A person giving up *Salat* is essentially a sinner and his evidence will not be accepted provided he has given up the congregation merely on the basis of carelessness.

9) If a person keeps busy in reading and teaching religious rulings day and night and does not offer the *Salat*

in congregation, he will not be considered helpless and his evidence will not be accepted. (*Bahr-al-Raiq*)

The wisdom and Advantages of Congregation

In this regard, a lot has been expressed by the scholars and jurists but so far as my research is concerned, no speech has been more comprehensive and more delicate than that of Hazrat Maulana Shah Wali Ullah Muaddith Dehalvi رحمۃ اللہ علیہ. Although it would have been very elegant to quote things from his clean and meaningful writings, due to brevity, gist of the talk of the celebrated fellow is given here. He expresses:

1) Nothing is so useful as making a worship a general custom until that worship and custom becomes an essential worship so much so that its giving up becomes impossible like a worship and no worship is more grand than *Salat* with which this special arrangement should be done.

2) Different people profess the religion. Ignorant as well as learned. Therefore, it is based on wisdom that all the people get together and offer the *Salat* before one another. If a person makes a mistake, the other should correct it. In other words, the worship of Allah is an ornament, that all the testers see it and point out its defect and like its quality. Thus, it will be a nice device for the perfection of *Salat*.

3) The people who do not offer *Salat*, their position will also be disclosed from it and they will have chance of sermonising and wise counsel.

4) Getting together by a few Muslims and their worshipping Allah and invoking the blessings of Allah has a peculiar characteristic for descending of blessing and their

acceptance.

5) The aim of Allah from this *Ummah* is to raise high the word of Allah and lower the disbelief and no religion excels Islam. It is possible only when this method is fixed that all the Muslims general and particular, travellers and settled, small and big, get together for one of their great and well-known worship and exhibit the grandeur of Islam. Due to this wisdom, the whole attention of *Shari'ah* was converted to congregation and its presentation was caused and its giving up was prohibited.

Moral Use: It is also an advantage of the congregation that all the Muslims are well informed about the welfare of one another and everyone of them will be able to associate with sorrow and joy of others which will strengthen the expression and firmness of religious brotherhood and religious devotion, which is a great objective of the *Shari'ah* and which has been greatly and repeatedly stressed in the sacred texts of the Quran and the *Sunnah*, regarding the emphasis and excellence. Alas! Giving up the congregation has become a common habit of the people in our age. Not to speak of the ignorant people, we have been observing even the educated people falling pray to it. Alas! Those people study the *Ahadith* and understand its meaning but the strong stresses over the congregation have no effect upon their hearts like stone. What reply will they make on the day of Judgment when first of all the cases regarding the *Salat* will be put before the Judge, Allah and the people not performing it or making deficiency in its performance will be questioned.

The Conditions of the Congregation being Wajib

The conditions of the congregation being *wajib* are

given below:

- 1) It is for man and is not *wajib* on woman.
- 2) It is for matured and is not *wajib* on immature children.
- 3) It is for independent and is not *wajib* on the slaves.
- 4) It is for prudents and not *wajib* on intoxicated, unconscious and mad men.
- 5) A man free from all the disabilities as it is not *wajib* in the presence of any one or more of these disabilities; however, if a person performs it in spite of all that, it is better and non-performance will deprive him of the reward of the congregation.

There are fourteen excuses for giving up the *Salat*, as detailed below:

- 1) Non-availability of the dress to the extant of *satr* or covering of the body from the navel to the knees by women.
- 2) Being mire on way to the mosque that it is difficult to walk on it. Imam Abu Yousuf رض, asked Imam Abu Hanifah رض, regarding the giving up of the congregation when the way to the mosque was full of mire. He replied that he did not like to give up the congregation.
- 3) If it is raining heavily, it is permissible not to join the congregation as such according to Imam Muhammad رض, as is laid down in (*Mautta*); but it is better to go to the mosque and join the congregation.
- 4) Severe cold weather. If it is so cold that going outside or to the mosque may cause some illness or enhance it.
- 5) There is a danger of theft of goods and chattels by going to the mosque.
- 6) There is a danger of attack of the enemy on going

to mosque.

7) There is a fear of meeting a creditor on way to the mosque and fear of being harmed by him provided he cannot afford to pay his debt. If he can, he will be considered cruel and he will not be permitted to give up the congregation.

8) It is so dark at night that the way is not visible; but if Allah has granted him lighting facility, the congregation should not be given up.

9) It is night and there is a very severe dust storm.

10) He is looking after a patient and leaving the patient is likely to create fear and trouble to the patient.

11) The food is ready or near to be ready and he is feeling acute hunger that there is a likelihood of no devotion in the *Salat*.

12) He feels a great urge to respond to the call of nature.

13) He intends to travel and there is a likelihood that offering the *Salat* will cause delay and the caravan will leave. The train can be compared to it; but there is difference to this extent. Another caravan will be available after many days and the train is available many times during a day. However, if a great harm is expected, it will not matter to give up the congregation.

14) He is suffering from such an illness that he cannot move or he is blind or crippled or with one foot impeded; but the blind man who can easily go to the mosque, he should not give up the congregation.

The Conditions of a valid congregation

There are certain conditions of a valid congregation and they are given below:

Condition 1: The congregation of the disbelievers is not valid in Islam.

Condition 2: To be prudent. The congregation of the intoxicated, unconscious and mad man is not valid.

Condition 3: While making the intention by the *Muqtadi*, he should also intend to the effect that he is offering the *Salat* behind the Imam for such and such *Salat*. The description of making intention has already been given earlier.

Condition 4: The places of the Imam and *Muqtadi*, both must be the same whether they are in fact, united such as both are offering *Salat* in the same mosque or some house or they should be united constructively such as the congregation may be held on the bridge of a river and the Imam is standing on one end of the bridge; but in between, there are continuous rows of the people offering *Salat*. In this case, though in between the Imam who is on one side of the river and the *Muqtadis* who are on the other side of the river, and in between the two is the river, and due to it though the places of both of them are not united, but as there are continuous rows in between them, both the places will be considered united constructively and the *Iqtida* or the following will be valid.

The Rulings relating to the Joint Place etc.

Ruling 1: If the *Muqtadi* is standing on the roof of the mosque and the Imam is standing inside the mosque, it is valid; because the roof of the mosque is included in the mosque and both these places will be considered united constructively. Similarly, if a roof is adjacent to a mosque and there is no hindrance between the two, the roof will be considered joint with the mosque constructively and offer-

ing the *Salat* on the roof following the Imam will be valid.

Ruling 2: If the mosque and house are very large or there is a jungle and in between the Imam and *Muqtadi*, there is so much space which covers the space for two rows, both these places *vis-à-vis* where the *Muqtadi* and the Imam are standing, will be considered different places and as such the *Iqtida* or the following in the *Salat* will not be valid.

Ruling 3: Similarly, if, in between the Imam and the *Muqtadi*, there is a canal where rowing of the boat is possible or there is so big a pond for the purification of which, the *Shari'ah* has ordered or there is a general road where an ox-cart can move and there are no rows for the *Salat*, both such places will not be considered united and the following for the *Salat* will not be valid; however, if there is a narrow space, the *Iqtida* will be valid. It should be kept in mind that such a space is that where a camel can stand with his mouth and tail to the outer direction of the way.

Ruling 4: Similarly, if there is situated a similar canal or way in between the two rows, the *Iqtida* of the people in the row across will not be valid.

Ruling 5: The *Iqtida* of a person on foot behind the rider as Imam and that of one rider behind another rider is not valid because the places of both of them are not united; however, if both of them are riding the same conveyance, the *Iqtida* will be valid.

Condition: Being the *Salat* of Imam and *Muqtadi* not different: If the *Salat* of the *Muqtadi* will be different from that of the Imam, the *Iqtida* will not be valid. For example, if the Imam offers the *Zuhr Salat* and the *Muqtadi* intends for the *Salat* of *Asr* or the Imam is offering the *Zuhr Salat* of yesterday, by way of *Qada* and the *Muqtadi*

is intending for the *Zuhr Salat* of today, however, if both of them are offering the *Zuhr Salat* of yesterday, by way of *Qada* or *Zuhr Salat* of today, it will be valid. If the Imam is offering *Fard Salat* and the *Muqtadi* is offering *Nafl Salat*, *Iqtida* will be valid because the *Salat* of the Imam is stronger.

Ruling 6: If the *Muqtadi* wants to offer *Taraveeh Salat* and the Imam is offering *Nafl Salat*; the *Iqtida* will not be valid because the *Salat* of the Imam is weaker.

Condition 6: Validity of the *Salat* of Imam: If the *Salat* of the Imam is invalid, the *Salat* of all the *Muqtadis* will also be invalid whether the invalidity comes to the knowledge before the end of the *Salat* or after the end of the *Salat*. For example, there was *Najasat (ghaleezah)* sticking to the garments of the Imam, to the extent of the area equal to that of one Rupee and it came to the knowledge before or after the end of the *Salat* or the Imam was not with ablution and he came to know about it during or after the *Salat*.

Ruling 7: The *Salat* of the Imam became invalid due to certain reason and the *Muqtadis* did not come to know about it, it is obligatory for the Imam to inform the *Muqtadis* so far as it is possible so that they can repeat their *Salat* whether it is done through some person or through correspondence.

Condition 7: *Muqtadi* should not stand ahead of the Imam and his standing alike with the Imam or behind him. If the *Muqtadi* is standing ahead of the Imam, his *Iqtida* will not be valid. His standing ahead of the Imam will be construed when his heel will be ahead of that of the Imam. If the heel is not ahead and toes of the feet are ahead, whether due to the foot being big or toes being longer, it will not be construed as standing ahead and the *Iqtida* will

be valid.

Condition 8: (Awareness of the changing position e.g; *Ruku'* (Bowing), *Qauma* (Standing), *Sajdah* (Prostration) etc. by the *Muqtadi*). The *Muqtadi* must be aware of the changing positions of the Imam by seeing him or through hearing the voice of the *Mukabbir* or seeing some other *Muqtadi*. *Mukabbir* is the person who repeats *Takbeer* etc. after the Imam. If the *Muqtadi* is unaware of the changing positions of the Imam, due to something being standing in the way or due to some other reason, the *Iqtida* will not be invalid. If there is something intervening like curtains wall etc. but the changing positions are coming to the knowledge of the Imam *Iqtida* will be valid.

Ruling 8: If the Imam's being traveller or stationed cannot be ascertained but the circumstances, indicate that he is stationed provided he is inside the city or the village and leads the *Salat* like a traveller i.e., he ends with salam, the *Salat* of four Rakaat, after two Rakaat and the *Muqtadi* has a doubt of *Sahw* or forgetfulness of Imam in his *Salat*, it is obligatory upon the *Muqtadi* to enquire about the status of the Imam, after completing his four Rakaat, as to whether the Imam committed *sahw* or forgetfulness or he was a traveller. On investigation, if it was transpired that he was a traveller, the *Salat* of the *Muqtadi* proved valid and if his being a traveller was not established the *Muqtadi* should repeat his *Salat*. If the *Muqtadi* made no investigation; rather the *Muqtadi* offered the *Salat* and went away, in this case also, he is under obligation to repeat the *Salat*.

Ruling 9: If a person thinks that the Imam is stationed but he is not leading the *Salat* in a city or in a village and he led the *Salat* of four Rakaat like that of a traveller and the *Muqtadi* feared the doubt of *sahw* (forget-

fulness) of the Imam. In this case also, the *Muqtadi* should complete his four Rakaat *Salat*, and after that, he should enquire about the status of the Imam, it would be better if he does not investigate, his *Salat* will not be invalid because it is manifest of his being outside the city or village that he is simply a traveller and about him this thinking that perhaps a *sahw* is committed by him is against the manifest position. Therefore, in this situation, investigation of the case is not essential. Similarly, if the Imam leads the *Salat* of four Rakaat in city, a village or a jungle and some *Muqtadi* has doubt about his being a traveller, but the Imam led in all the four Rakaat, even then, the *Muqtadi* is not under obligation to make investigation about the status of the Imam. In the *Fajr* and *Maghrib Salat*, in none of the time it is necessary to make investigation about the Imam being traveller or stationed because in these *Salat*, traveller and stationed, all are equal. The gist is that the investigation is needed only in one state when the Imam leads for only two Rakaat, in the *Salat* of four Rakaat in a city or a village and the *Muqtadi* is in doubt of *Sahw* by Imam.

Condition 9: Participation of the *Muqtadi* with the Imam in all the basic principles except recitation whether he leads the *Salat* with Imam or after him or before him provided the Imam associates with him to the end of the same basic principles. In the case of the first, he should make *Ruku'*, *Sajdah* etc. with the Imam. In the second case, the *Muqtadi* should make *Ruku'* when Imam rises from the *Ruku'*. In the third case, the *Muqtadi* should make *Ruku'* before the Imam so long as the latter joins him in the *Ruku'*.

Ruling 10: If a *Muqtadi* does not participate in the basic principles of *Salat* with the Imam, for example, the

Imam performs the *Ruku'* and the *Muqtadi* does not join him in it or the Imam performs two *Sajdah* and the *Muqtadi* makes only one *Sajdah* or the start of an act is performed before the Imam does it and the Imam does not join it till the end. For example, the *Muqtadi* goes to *Ruku'* before the Imam and he rises from the *Ruku'* when the Imam goes to *Ruku'*. In both these cases, the *Iqtida* is not valid.

Condition 10: The state of *Muqtadi* being less than or equal to that of the Imam.

Example:-

1) The *Iqtida* of a person doing *Qiyam* behind a person unable to do *Qiyam* is valid. In *Shari'ah*, sitting of a disabled person is equal to *Qiyam*.

2) Behind a person who has made a *Tayammum* whether for ablution or bath, the *Iqtida* of a person with ablution or bath is valid because the injunctions of *Tayammum*, ablution and bath are the same. None is less than anyone else.

3) Behind a person who does *Masah* on socks or a bandage, the *Iqtida* of a person with ablution or bath is valid because the *Hukm* or verdict of *Masah* and ablution or bath with water is the purification of some degree. None has superiority over the other.

4) The *Iqtida* of a disabled person behind another disabled person is valid provided both of them are suffering from the same disability. For example, both of them are suffering from continuous urination or ejection of fart.

5) The *Iqtida* of an *Ummi* or an unlettered person behind an *Ummi* is valid provided there is no *Qari* among the *Muqtadis*.

6) The *Iqtida* of a woman or an immature person behind a mature man is valid.

7) The *Iqtida* of a woman behind a woman is valid.

8) The *Iqtida* of a person offering *Nafl Salat* behind the person offering *Wajib Salat* is valid. For example, a person has offered his *Zuhr Salat*, offers *Salat* behind the person offering the *Zuhr Salat* or a person having offered the *Eid Salat*, again, he joins the *Salat* congregation.

9) The *Iqtida* of a person offering the *Nafl Salat* behind the person offering the *Nafl Salat* is valid.

10) The *Iqtida* of a person offering the oath *Salat* behind the person offering *Nafl Salat* is valid because the oath *Salat* is also a kind of the *Nafl Salat* that is to say a person swore that he will offer two Rakaat *Nafl Salat* and then he offered two *Nafl* Rakaat behind the person offering *Nafl*, the *Salat* will be valid.

11) The *Iqtida* of a person offering a promised *Salat* behind the person offering the *Salat* of oath is valid provided offering of both of them is the same. For example, after the offering of a person, another person says that he also intends offering the promised *Salat* which such and such person has intended. If this is not the shape and one person intends for a certain thing and the other intends for another, the *Iqtida* of anyone of them behind the other will not be valid. In a nut-shell, when the *Muqtadi* will be less than or equal to the Imam, the *Iqtida* will be valid.

The Terms of *Iqtida* being not valid

Now we describe those cases in which *Muqtadi* is higher than Imam whether on the basis of certainty or likelihood the *Iqtida* is not valid.

1) *Iqtida* of a mature man or woman behind the immature is not valid.

2) *Iqtida* of a man behind a woman is not valid.

3) *Iqtida* of a eunuch behind a eunuch is not valid.

Remember that eunuch is a person whom are found such signs of man and woman which are clashing and not establishing his/her being a man or woman. Such creatures are very rare.

4) *Iqtida* of a woman who does not remember the date etc. of her *Haid* (menses), behind the woman of the same standing is not valid. In both these cases, being a *Muqtadi* is more than the Imam is feared, therefore, *Iqtida* is not valid. In the first case the eunuch who is Imam, may be a woman and the eunuch who is *Muqtadi*, may be a man. Thus, in the second case, the woman who is Imam, may be in the period of *Haid* (menses) and the person who is *Muqtadi* may be in the *Tuhr* or purification period.

5) *Iqtida* of eunuch behind a woman is not valid under the impression that the eunuch is a man.

6) *Iqtida* of a conscious man behind a mad, intoxicated and imprudent man in not valid.

7) *Iqtida* of a chaste man behind a disabled man who is like a man suffering from the continuous urination etc. is not valid.

8) *Iqtida* of a person under one disability behind a person under two disabilities is not valid. For example, a person affected by ejection of fart behind a person affected by ejection of fart and two diseases is not valid.

9) *Iqtida* of a person with one kind of disability behind a person with another kind of disability is not valid. For example, *Iqtida* of a person suffering from continuous urination behind a person suffering from nose bleeding is not valid.

10) *Iqtida* of a *Qari* behind an *Ummi* is not valid. Note that a person is called *Qari* who has memorized so much portion of the Quran which is sufficient for a *Salat*

to be valid and an *Ummi* is that person who has not memorized the Quran as such.

11) *Iqtida* of an *Ummi* behind another *Ummi* is not valid when a *Qari* is present among the *Muqtadis*; because in this case, the *Salat* of the *Ummi* Imam will be invalidated for it was possible that he would have made that *Qari* as the Imam and his recitation becomes sufficient for all the *Muqtadis* and when the *Salat* of the Imam gets invalidated, the *Salat* of all the *Muqtadis* will get invalidated, among whom that *Ummi Muqtadi* is also included.

12) *Iqtida* of an *Ummi* behind a dumb person is not valid; because, though the *Ummi*, practically, cannot perform recitation, he is capable for that as he can learn recitation whereas a dumb person does not have this capability.

13) *Iqtida* of a person with sufficiently covered body behind a naked person is not valid.

14) *Iqtida* of a person capable of performing *Ruku'* and *Sajdah* behind a person incapable of performing both these actions is invalid and if a person is incapable of performing *Sajdah*, offering the *Salat* under his *Imamat* (leadership) is also not valid.

15) *Iqtida* of a person offering *Fard Salat* behind the person offering *Nafl Salat* is not valid.

16) *Iqtida* of a person offering the *Salat* of promise behind the person offering the *Nafl Salat* is not valid because offering the *Nafl* or promising *Salat* is *Wajib* or obligatory.

17) *Iqtida* of a person offering the *Salat* of promise behind the person offering the *Salat* of oath is not valid. For example, if someone swears that he will offer four *Rakaat* that day and some other person intended to offer four *Rakaat* as the *Salat* of promise, if the person with offering *Salat* follows him, the *Salat* will not be valid because of-

fering *Salat* is *Wajib* and that of oath is *Nafl* because it is not obligatory to fulfil the oath, instead, *Kaffarah* (expiation) can also be dealt without performing that *Salat*.

18) *Iqtida* of a person capable of pronouncing the letters exactly and accurately e.g. *و* or *ه* etc. behind a person not conversant with the same is not valid; however, if, during the recitation, he makes only one or two mistakes, *Iqtida* will be valid.

Condition 11: Not being *Wajib al infirad* of the Imam i.e. *Iqtida* behind such a person is not valid whose being *Munfarid* (single) at that time is essential such as a *Masboog* as he has under obligation to offer those *Rakaat* individually, which had been left by him before joining the congregation. Thus, if a person does *Iqtida* of a *Masboog*, it will not be valid.

Condition 12: Imam being *Muqtadi* of none i.e; no such person should be made Imam who himself is *Muqtadi* of anyone whether he is so in reality a *Mudrik* (man of understanding) or ordained *Laahiq*. *Laahiq* is a person who does not join the congregation in the very beginning and, thus, sometimes he joins the congregation when one or more than one *Rakkah* have already been offered. So, a *Laahiq* has a status of *Muqtadi* in those *Rakaat*, which he could not perform with the Imam. Thus, if a person does *Iqtida* behind a *Laahiq* or a *Mudrik*, it is not valid. Similarly, *Iqtida* of *Masboog* behind *Laahiq* or *Iqtida* of *Laahiq* behind a *Masboog* is not valid.

These twelve conditions which we have discussed about the *Jammat* to be attentive, if anyone of these is not found in a *Muqtadi*, his *Iqtida* will not be valid. When the *Iqtida* of a *Muqtadi* will not be valid, his *Salat* will not be valid which he has performed in the state of *Iqtida*.

Rulings relating to Congregation

Congregation is a condition for the *Salat* of *Jummah* and *Eids*. That is to say that offering these *Salat* individually are not valid. Congregation is *Wajib* in all the five daily *Salat*. Provided there is no excuse and it is *Sunnah Muakkadah* in the *Taraveeh Salat* even one complete *Quran* has been recited in the *Taraveeh*. Similarly, it is *Mustahab* in the *Kasoor Salat* and in the *Witr Salat* in the month of *Ramadan*. It is *Makrooh-i-Tanzeehi* in *Witr Salat* during a month other than *Ramadan* when it is always done without break. If it is not performed always without break; rather congregation is held off and on by a few men, it will not be *Makrooh*. When the congregation is held with the same arrangement as a *Fard Salat* is held, such as in the *Khasroof Salat* and all the *Nafl Salat*, alongwith *Azaan* and *Iqamat* or causing the people gather by any other way, such congregation will be *Makrooh-i-Tehreemi*; however, if the *Nafl Salat* is held in congregation with a few persons, without *Azaan* and *Iqamat* and without calling them, there is no harm; but it should not be held continuously otherwise, it will be *Makrooh-i-Tehreemi*. The second congregation of every *Fard* would be with four conditions viz:

1) The mosque should be of the locality and it should not be situated on the thoroughfare. The mosque of the locality has been defined as the mosque for which the devotees and the Imam are fixed.

2) The first congregation has been held with *Azaan* and *Iqamat* said loudly.

3) The first congregation had been attended by those people who live in the locality and who are possessed with the authority of arrangements of this mosque.

4) The second congregation should be held with the same appearance and arrangement with which the first

congregation has been held. This fourth condition is laid down only by Imam Abu Yousuf رضي الله عنه, and in the opinion of Imam Abu Hanifah رضي الله عنه, abomination still remains even or changing the appearance. Thus, if the second congregation is not held in the mosque, it is not *Makrooh*. Similarly, if no condition out of these four conditions is found or is available such as it is situated on thoroughfare or it is not the locality mosque, the meaning of which have been described above, the second rather third and fourth congregation also is not *Makrooh*. Or the first congregation has not been performed with *Azaan* and *Iqamat* performed loudly, the second congregation will not be *Makrooh* or the first congregation has been offered by those people who do neither live in the locality nor have the authority of arrangement of the mosque, or according to Imam Abu Yousuf رضي الله عنه, the second congregation should not be performed with same appearance with which the first congregation has been performed. The appearance will change if the Imam stands at a place other than that on which he stood at the first congregation and the congregation will not be *Makrooh* according to Imam Abu Yousuf رضي الله عنه.

Warning : Although some people act upon the view of Imam Abu Yousuf رضي الله عنه, the view of Imam Abu Hanifah رضي الله عنه, is stronger. In the present age in religious affairs and specially, the matter of congregation; which has been treated with negligence and carelessness, demands that the verdict should be given of its being *Makrooh* in spite of the change of appearance otherwise the people will, internationally, give up the first congregation with the object of holding the second congregation.

Rulings relating to Muqtadi and Imam

Ruling 1: The *Muqtadis* should make that person the Imam from amongst the persons present, who is most capable and possesses as many good characteristics as possible. If there are more persons who have these qualities, the majority opinion should be followed. That is to say that the person whom more people like, should be made the Imam. If a person, who has less qualities than persons present among the audience, is made Imam, the people will get used to giving up the *Sunnah*.

Ruling 2: The person who deserves most to be selected as Imam is he who is quite conversant with Rulings of the *Salat* *prima facie*, there is nothing sinfulness etc. in him and he is capable of reciting the portion of the Quran which is *Sunnah* and he recites the Quran correctly. After that, he deserves *Imamat*, who recites the Quran very well. That is to say that he can recite it according to the rules of recitation. Then, the person who is the most courteous, deserves to be made Imam. Then, the person who is the most handsome of all, deserves to be made Imam. Then, the person who is the noblest deserves to be made Imam. Then, the person who has the nicest voice, deserves to be made Imam. Then, the person who is wearing good dress, deserves to be made Imam. Then, the person who has a proportionate big head, deserves to be made Imam. The person who is stationed, deserves to be made Imam as compared to a traveller. When, the person who is really a free person, deserves to be made Imam. Then, the person who has performed *Tayammum* due to small farting, as compared to a person who has performed *Tayammum* due to a great farting. According to some jurists, the person who has performed *Tayammum* due to great farting de-

serves more to be made Imam. Then, the person with two qualities deserves more to be made Imam as compared to that who is possessed with only one quality. For example, the person who knows more rulings of *Salat* and who recites the Quran in a nice way.

Ruling 3: If the congregation is held in a house, the owner of the house should act as Imam. After him, he deserves to be made Imam, whom the owner of the house chooses as such; however if the owner of the house is quite ignorant and other persons are conversant of the Rulings, the Imam must be from them.

Ruling 4: If there is an appointed Imam in a mosque, no person deserves Imamat in his presence; however, if he makes someone Imam, there is no harm in it.

Ruling 5: No person deserves Imamat in the presence of a Jurist or ruler or the king of Islam.

Ruling 6: It is *Makrooh-i-Tehreemi* to be Imam of the nation without consent; however, if a person deserves most of all the persons present and no other person has characteristics equal to him, his behaving so is not *Makrooh*; rather the person who is angry with him will himself be at fault.

Ruling 7: It is *Makrooh-i-Tehreemi* to make a sinful and innovator as Imam; however, Allah forbid, if there is no other person except such person, it will not be then, *Makrooh*. Similarly, if the sinful and the innovators are so powerful that they cannot be deposed or there is likelihood of mischief by so doing even, then, it is not *Makrooh* for *Muqtadis*.

Ruling 8: It is *Makrooh-i-Tanzeehi* to make Imam a person who is slave, not according to *Fiqh*; rather a person who has been enslaved due to famine etc, even though he has been set free, an illiterate person i.e., a villager or a

blind man who does not care for purity and impurity; a person who is short sighted at night or who is illegitimate; however, if these people are very learned and scholarly and the people do not feel unpleasant to make them Imam, it will not be *Makrooh*. Similarly, it is *Makrooh-i-Tanzeehi* to make a beautiful young man whose moustaches have not yet come out or an impudent person as Imam.

Ruling 9: It is *Wajib* or obligatory for all the *Muqtadis* to act in agreement with the Imam in the *Fard* and *Wajib Salat*; however, it is not *Wajib* as such in *Sunnah* etc. Thus, if the Imam is *Muqallid* or follower of the *Shafaii* school of thought; it is not essential for *Hanafi Muqtadis* to raise hands upto the ears (*Raja' Dain*). When such an Imam does so while going to perform and rising from the *Ruku'*. Because raising hands upto the ears, according to them also, is *sunnah*. Similarly, *Shafaii* Imam will recite *Qanut* (obeisance) in the *Fajr Salat*, it is not obligatory for the *Muqtadis*; however, it is obligatory in the *Witr Salat* to recite *Qanut* by the *Hanafi Muqtadis* also. Therefore, if the Imam recites it after *Ruku'*, according to his thinking, the *Hanafi Muqtadis* should also recite it after the *Ruku'*.

Ruling 10: It is *Makrooh-i-Tehreemi* for the Imam to recite lengthy *Surahs*, during the *Salat*, which are even more lengthy than the *Masnoon* quantity or keeping in the *Ruku'* and prostration with unnecessary delay; rather the Imam should perform the recitation keeping in view the need, necessity, weakness etc. of his *Muqtadis*. He must perform recitation etc. keeping in view the most needy from amongst the *Muqtadis*; rather, according to necessity, he should perform the recitation even less than the *Masnoon* quantity so that the people may not undergo some hardship which may decrease the members of the

congregation in future.

Ruling 11: If there is only one *Muqtadi* and he is a man or an immature boy; he should stand to the right of the Imam, at par with the Imam or a little bit backward from him. If the *Muqtadi* stands to the left of the Imam or behind him, it will be *Makrooh*.

Ruling 12: If the *Muqtadis* are more than one, they should stand in a row behind the Imam. If there are two *Muqtadis* and they stand to the right and left of the Imam, it will be *Makrooh-i-Tanzeehi*. If they are more than two and they stand as such, it will be *Makrooh-i-Tehreemi* because when *Muqtadis* are two, standing of the Imam ahead of them is obligatory.

Ruling 13: If at the start of the *Salat*, there was only one man as *Muqtadi* and he stood to the right of the Imam, and later more *Muqtadis* joined the congregation, the first *Muqtadi* should move backwards enabling all the *Muqtadis* stand together behind the Imam. If he does not move from his place, the *Muqtadis* should draw him backward. And if those *Muqtadis* stand, unknowingly, to the right and left of the Imam and do not draw the first *Muqtadi* backward, the Imam should himself advance forward enabling all the *Muqtadis* get together and stand in a row behind the Imam. Similarly, if there is no space to move backward, even then the Imam should advance forward; the *Muqtadis* are not conversant with the rulings, as is the dominant case presently, it is not proper to draw him so that he may not commit an action spoiling the *Salat* itself.

Ruling 14: If the *Muqtadi* is a woman or an immature girl, she should stand behind the Imam whether the *Muqtadi* is one or more.

Ruling 15: If the *Muqtadis* consist of different persons e.g., men, women and immature, the Imam should ar-

range them in such a way that men should occupy first row or rows, then immature boys, then, mature women and last of all the immature girls.

Ruling 16: The Imam should arrange the rows in straight lines or rows. That is to say that he should stop them from staying here and there and order all the *Muqtadis* to stand at par. The *Muqtadis* should stand joining with one another and there should remain no space in between them.

Ruling 17: Standing alone behind a row is *Makrooh*; rather in such a situation, the lonely person should bring a *Muqtadi* from the front row back and stand in the next or new row behind the Imam; but if he fears that in bringing him in the back row, his *Salat* may get defective, he should let it go.

Ruling 18: Standing in the second row, when there is space in the first row, is *Makrooh*; however, when the first row is complete, the second row should be started from exactly behind the place where the Imam is standing.

Ruling 19: Being Imam for only woman at a place when there is neither a man nor a *mahram* is *Makrooh Tehreemi*. A *mahram* is that woman with whom he cannot marry like mother, sister etc. Anyhow, if another man or a *mahram* woman is present, then, he can be the Imam.

Ruling 20: If a person is offering *Fard* of *Maghrib* or *Isha* *Salat* singly with a low voice and, in the meanwhile, another person starts his *Iqtida*, there will be two ways. Firstly, the first man intends that he is becoming the Imam in order to offer the *Salat* with congregation. Secondly, he does not intend as such; rather continues his *Salat* and merely, thinks that he has stood behind him; but he does not intend to lead the *Salat* and continues his *Salat*. Therefore, in the first case, it is obligatory to perform

the recitation with a loud voice. If he has already recited in a low voice *Surah Fatiha* and part of another *surah*, he should recite the remaining part accordingly in a loud voice because it is *Wajib* or obligatory upon the Imam to perform recitation in the *Fajr*, *Maghrib* and *Isha Salat* in a loud voice and in the second case he is not bound to recite in a loud voice and the *Salat* of that *Muqtadi* will also remain valid because it is not essential for the Imam to make intention for the validity of the *Salat* of the *Muqtadi*.

Ruling 21: When the Imam or a *Munfarid* is offering the *Salat* in the house or in a plain, it is *Mustahab* for him to place erect an object in front of his eye-brow to the left or right side; the object should be one arm length high and thick equal to one finger; however, if he is offering the *Salat* in the mosque and there is no fear of passing of someone in front of him, such an arrangement is not necessary. Such a thing, which is called *satrah* (ساتر) or covering, observed by the Imam is construed to be from all the *Muqtadis*. If the *Satrah* is managed, there is no harm or sin if a person passes across the *Satrah* (covering); but if a person passes in between the *satrah* and the Imam, he will be a sinner.

Definition of *Lahiq* (لائق) or late comer and its Rulings

Ruling 1: *Lahiq* is that *Muqtadi* whose some or all Rakaat are missed after joining the congregation either due to some disability such as he sleeps during the *Salat* and some Rakaat is missed or he cannot perform *Ruku'* and *Sajdah* due to abundance of the people or his ablution is invalidated and he goes for performing ablution resulting in missing some of his Rakaat. In the *Salat al Khauf* (صلوة الخوف) or fear *Salat*, the first group is *Lahiq*. Similarly,

the stationed *Muqtadi* who follows the traveller Imam and he (the traveller Imam) offers *Qasr Salat*, the stationed *Muqtadi*, becomes *Lahiq*, after the Imam ends the *Salat* or some Rakaat are missed due to no disability. For example, he performs *Ruku'* or *Sajdah* in a Rakaat before the Imam which renders such Rakaat null and void and due to that Rakaat, he will be considered *Lahiq*. Thus, it is compulsory for the *Lahiq*, first, to perform those Rakaat which have been missed. After performing those Rakaat, if the congregation is still in progress, he should join it otherwise he should perform the remaining *Salat* also.

Ruling 2: The *Lahiq* will be considered a *Muqtadi* due to his missing Rakaat also. That is to say, the *Lahiq* should not recite as the *Muqtadi* does not recite; rather he should keep standing still. The *Muqtadi* is not required to do *Sajdah-i-Sahw* (سجدة سهو) or remedial prostration, if he forgets like the case of *Lahiq*.

Ruling 3: The *Masboog* i.e: the person who has missed a Rakaat or two, first, performs the *Salat* which is still to be performed, with the congregation and should stand when the Imam ends the *Salat* and perform his missing Rakaat.

Ruling 4: *Masboog* (مسبوغ) should offer his missing Rakaat with recitation like a *Munfarid* and if he has omitted something in these Rakaat he must perform *Sajdah-i-sahw*.

Ruling 5: *Masboog* should offer his missing Rakaat in order in such a way that first he should offer Rakaat in which recitation is performed and then, the Rakaat in which recitation is not performed and he should perform *Qaudah* according to the Rakaat which he has performed with the Imam. That is to say at the end of two Rakaat, he should perform the first *Qaudah* and then, at the end of

the third or fourth Rakaat, he should perform the *Qaadah Akheerah* (last sitting) as the case may be. Remember that in this regard, his first Rakaat will be that which he has completed with the Imam and so on.

Example: A person joined the congregation after the completion of three Rakaat. He should stand up when the Imam ends the *Salat* with *Salam* and perform the missing Rakaat in such an order that he should recite *Surah al-Fatihah*, and another *surah*, *Ruku'*, *Sajdah* etc. In the first Rakaat. Then, he should perform the *Qaadah Ula* because this Rakaat will be second Rakaat. Then, he should perform the second (missing) Rakaat reciting again *Surah al-Fatihah* and another *surah* and perform the *Ruku'*, *Sajdah* etc. but should not perform the *Qaadah*. Then, he should stand up and recite only *Surah al-Fatihah* and perform *Ruku'* and prostrations etc. and then sit for the *Qaadah Akheerah* as this will be his last i.e, the fourth Rakaat.

Ruling 6: If a person is *Lahiq* as well as *Masboog*. For example, he joined the congregation after a few Rakaat having been offered and after that also, he misses some Rakaat, he should first preform those Rakaat which he missed after joining the congregation, in which his position is that of *Lahiq* but while performing these Rakaat, he should consider himself as if he were offering the *Salat* behind the Imam i.e; he should do recitation and should observe the order of the Imam. After that, if the congregation is still in progress, he should join it otherwise he should perform the remaining *Salat* by offering these Rakaat in which his position is that of *Masboog*.

Example: If a person joins congregation after lapse of one Rakaat and his ablution got invalidated immediately after his joining the congregation, he went to make ablution. In the meantime, the *Salat* ended. He should first, per-

form those three Rakaat which were missed by him when he went to make ablution and then, the one Rakaat which had been missed before his joining the congregation. All these Rakaat should be offered like a *Muqtadi* i.e; he should not perform recitation and perform *Qaadah* after the first of these three Rakaat because it is the second Rakaat of the Imam and the Imam had performed *Qaadah* after it. He should not perform *Qaadah* after the second of three Rakaat because it is the third Rakaat of the Imam. Then, he should perform *Qaadah* after the third Rakaat because this is the fourth Rakaat of the Imam and the Imam had performed *Qaadah* after this Rakaat. Then, he should perform that Rakaat which had been left before his joining the congregation. He should perform *Qaadah* after this Rakaat also because it is his fourth Rakaat and in this last Rakaat he will have to make recitation because in this Rakaat his position is that of *Masboog* and the *Masboog* is required to adopt the position of *Munfarid* in respect of his missing Rakaat.

Ruling 7: Performing every command alongwith the Imam without any delay by the *Muqtadis* is *Sunnah*. *Takbeer-i-Tahreemah* should be performed with Imam. Similarly, *Ruku'*, *Qaumah* and *Sajdah* should also be performed with the Imam. In brief, every act should be performed with him; however, if the Imam stands from the position of *Qaadah Ula* before the *Muqtadis*, completing *At-tahiyat*, they should stand after completing it. Similarly, in the *Qaadah Akheerah*, if the Imam ends before the *Muqtadis*, completing *At-tahiyat* and ends the *Salat* with *Salam*, the *Muqtadis* should end the *Salat* with *Salam*; however, the *Muqtadis* should perform with the Imam, the *Ruku'*, *Sajdah* etc. Even though they have not recited the *Dua* (supplication) or *Tasbeeh* etc.

Rulings for joining or not joining the congregation

Ruling 1: If a person reaches the locality mosque or the mosque near his house at such a time when the congregation had finished, it is *Mustahab* for him to join the congregation in another mosque. He has also an option to return and perform the congregation by assembling the inmates.

Ruling 2: If a person has offered his *Fard Salat* individually in his house and after that, finds that the same *Fard Salat* is being offered with congregation, he should join the congregation provided it is the time of *Zuhr* and *Isha*. He should not join the congregation at the time of *Fajr*, *Asr* and *Maghrib* because after the *Fajr* and *Asr Salat*, offering of *Nafl Salat* is *Makrooh*. Regarding the *Maghrib Salat*, offering of *Nafl Salat* is *Makrooh* because this second will be *Nafl Salat* and offering three *Nafl Rakaat* is not reported from the sacred texts or jurists.

Ruling 3: If a person has started his *Fard Salat* and under the same condition, the congregation of the *Fard Salat* starts, if he has not performed the *Sajdah* of the first Rakaat while offering the *Fard Salat* of two Rakaat such as the *Fajr Salat*, he should discontinue the *Salat* and join the congregation. If he has performed the *Sajdah* of the first Rakaat and has not performed the *Sajdah* of the second Rakaat even then, he should discontinue his *Fard Salat* and join the congregation. If he has performed the *Sajdah* of the second Rakaat, he should complete both the Rakaat. And if the *Fard* is of three Rakaat such as *Maghrib*, he should not discontinue his *Salat* if he has not performed the *Sajdah* of the second Rakaat. And if he has performed the *Sajdah* of the second Rakaat, he should complete his *Salat* and should not join the congregation afterwards because *Nafl Salat* of three Rakaat is not per-

missible. If the *Fard Salat* is of four Rakaat such as *Zuhr*, *Asr* and *Isha*, he should discontinue the *Salat* if he has not performed the *Sajdah* of the first Rakaat. If he has performed the *Sajdah* of the first Rakaat, he should end the *Salat* completing two Rakaat after reciting *At-tahiyyat* etc. And then, join the congregation. And if he has started the third Rakaat and has not performed its *Sajdah*, he should discontinue it and if he has performed the *Sajdah*, he should complete it. He should not join the congregation of the *Maghrib*, *Fajr* and *Asr* when he has completed the *Salat*, however, he can join the congregation of *Zuhr* and *Isha*. He should discontinue in the standing position in the *Salat* where he had to discontinue it by uttering *Salam* only to one side.

Ruling 4: If a person has started *Nafl Salat* and *Fard Salat* has started with congregation, he should not discontinue the *Nafl Salat*; rather, he should complete two Rakaat and then end it with *Salam*, even though he had intended for four Rakaat.

Ruling 5: If a person has started the *Sunnah Muakkadah Salat* of *Zuhr* and *Jummah* and the congregation of the same starts, the dominant view is that he should complete two Rakaat and end the *Salat* with *Salam* and then, join the congregation. And many jurists are of the opinion that he should complete four Rakaat, and if he has started the third Rakaat, completing all the four Rakaat is essential.

Ruling 6: If the congregation of the *Fard Salat* is taking place, the *sunnah Salat* etc. should not be started provided he fears to miss any Rakaat; however, if he is certain or likely that no Rakaat will be missed, he can, then, offer the *Salat*. For example, the congregation of *Zuhr* starts and a person fears that any Rakaat of a *Fard* will be

missed if he starts offering *Sunnah Salat*; he should postpone the *sunnah* which requires to be offered before *Fard Salat*, after the *Fard* of *Zuhr* and *Jummah*. It is better that he should offer the deferred *sunnah* after the *sunnah Salat* is required to be offered after the *Fard Salat*. As the *sunnah Salat* of the *Fajr* is more emphatic, the Rule is that they should be offered before the *Fard Salat* if there is hope of getting one Rakaat of congregation according to the dominant view. And if there is no such hope, he should defer it and join the congregation and offer it after the end of the congregation. It is also a view of the jurists that the *sunnah Salat* should be performed provided he fears that he can join the congregation even in the position of *Qaadah* otherwise he should offer this *sunnah Salat* after rising of the sun.

Ruling 7: If a person fears that offering of *sunnah* Rakaat of *Fajr* alongwith complete compliance of precepts, *Mustahabat* (desirables) etc. will cause missing of congregation, he should limit himself complying the *Faid* (obligatory) and *Wajibat* (ordained) and give up precepts etc:

Ruling 8: The *Sunnah Salat* which is essential, whether it relates to *Fajr* or any other *Salat*, should be offered at a place separate from the mosque because the place where *Fard Salat* is held, no other *Salat* should be offered there and if another *Salat* is offered at the same place, it will be *Makrooh-i-Tehreemi*; however, if no such place is available, it can be offered in some corner of the mosque, away from the row.

Ruling 9: If a person joins the congregation even in the position of *Qaadah* and no Rakaat is available, even then the reward for the congregation will be awarded.

Ruling 10: If a person joins the congregation in the

state of *Ruku'* with the Imam, that Rakaat will be counted as offered by the person; however, if the *Ruku'* is not available and the congregation is joined at the stage after the *Ruku'*, that Rakaat will not be counted as offered.

Rulings for *Qada* or *Salat* being Late

Ruling 1: If some persons have missed a certain *Salat*, they should offer it by way of *Qada* (رضا) with congregation. If the *Salat* was *Jahri* i.e; in which the recitation is performed with a loud voice, it should be offered as such and if it was a *Sirry* i.e; in which the recitation is in a low voice, it should be offered as such.

Ruling 2: If an immature boy sleeps after having offered his *Isha Salat* and gets up in the morning and finds spots of semen that he had a wet dream, the dominant view is that he should repeat the *Isha Salat*. If he gets up before the break of morning and finds the marks of semen, it is an agreed view that he should offer *Isha Salat*, by way of *Qada*.

Description of offering *Salat* as *Qada*

Ruling 1: If a person misses many of his *Salat*, he should offer them as *Qada*, as soon as he recalls it. It is sin to delay, without any excuse, in offering it, by way of *Qada*. Thus, he who missed some of his *Salat* and did not offer it as *Qada* and postponed it to a certain time or the next day that he would offer it on such and such day, and, by chance, he died before that day, he will be under double sin firstly, of lapsing the *Salat* and secondly, not offering it, immediately, by way of *Qada*.

Ruling 2: If many *Salat* of a person were left, he

should offer those *Salat* as soon as he can by way of *Qada*. If possible, he should take courage and offer all of those *Salat* at one time. It is not necessary that *Qada* of *Zuhr* should be offered at the *Zuhr* time and that of *Asr* at *Asr* time. If many *Salat* of many months or many years are to be offered by way of *Qada*, they should be offered, by way of *Qada*, as soon as possible. He should offer, by way of *Qada*, two, three or four *Salat* at one time. If there is some hindrance or helplessness, even one *Salat* can be offered by way of *Qada*, even though, this holds a lower degree.

Ruling 3: No time is fixed for offering *Qada*. Whenever a person gets time, he should make ablution and offer it; however, he should take care that it is not *Makrooh* time.

Ruling 4: A person who missed only one *Salat* and he has never missed a *Salat* before or if he had missed his *Salat* and had offered them by way of *Qada*, and now he is under obligation to offer only one *Salat*, by way of *Qada*, he must, first, offer that *Salat*, by way of *Qada* and, then, he should offer any other *Salat*. It is not right to offer obligatory *Salat* which has already been offered before offering the *Qada Salat*. After offering the *Qada Salat* he should again offer the obligatory *Salat*. In case he completely forgot to offer the *Qada Salat*, then the obligatory *Salat* is valid. If he recalls the *Qada*, he should offer only the *Qada* and should not repeat the obligatory *Salat*.

Ruling 5: If the time is so short that offering the *Salat*, by way of *Qada*, will leave no time for the specific *Salat*, the specific *Salat* should be offered first and then, the non-specific *Salat* can be offered.

Ruling 6: If two, three, four or five *Salat* have been missed and a person is under no obligation to offer any

other *Salat*, by way of *Qada*, except these *Salat*, that is to say that during his whole life since the time he attained maturity; he never missed a *Salat* or if he missed a *Salat* he offered them as *Qada*, it is not valid for him to offer the specific *Salat* unless he offers the missed *Salat*. And when he has to offer these *Salat* as *Qada*, he should offer them in this order that first the first *Qada*, then second, third, fourth and fifth.

Ruling 7: If a person has missed six *Salat*, the discharge of specific *Salat* is valid even if the missed *Salats* have not been offered. In offering the missed *Salats*, it is not necessary to maintain the sequence.

Ruling 8: Before a few months or a few years a person missed six or more than six *Salat* and as yet he did not discharge the missed *Salat* but after that he always has been offering *Salat* and he did not let even a single *Salat* miss. After a long period, he missed one *Salat*. In this case also, the obligatory *Salat* can be offered without offering the missed *Salat* and its order is not obligatory.

Ruling 9: A person had missed six or more *Salat*, he was not under obligation to offer them in order; but he offered his missed *Salat* in ones and twos.

Now no *Salat* is due to him to be offered as missed *Salat*; if he misses one or five *Salat*, he will have to offer them in sequence, if again the number of missed *Salat* become six, the order of offering them will be relaxed.

Ruling 10: A person missed many *Salat* and, little by little, he offered them in bits and now there are left only four or five *Salat*. It is not obligatory to offer these *Salat* in order; rather he has an option to offer missed *Salat* as he wishes and offering obligatory *Salat* is also valid.

Ruling 11: If a person misses the *Witr* (۷۷) and he is

under no obligation to offer the *Salat* except the *Witr*, it is not valid to offer the *Fajr Salat* without offering the *Witr*. If he remembers the *Witr* being missed, even then, he offers his *Fajr Salat* without offering missed *Witr Salat*, he will have to offer the missed *Witr Salat* after offering the *Fajr Salat*.

Ruling 12: A person offered only the *Isha Salat*. Then, he got up at the time of *Tahajjud*, performed the ablution and offered the *Tahajjud* and *Witr*. In the morning, he recalled that he had offered the *Isha Salat* without ablution. He is under obligation to offer only *Isha* as missed *Salat* only.

Ruling 13: The *Qada* is offered only for *Fard* and *Witr*. There is no *Qada* for *sunnah Salat*, however, if missed *Salat* of *Fajr* is to be offered, it will be for both *Fard* and *sunnah* if it is offered before noon. If it is offered after noon, the missed *Salat* will be offered for two *Rakaat Fard* only.

Ruling 14: If the time for the *Fajr* is very tight and a person offered only the *Fard* and left the *sunnah*. Now, it is better for him to offer the missed *sunnah* after the sun rises high and before the noon.

Ruling 15: If a non-worshipper repents. He will have to offer all the *Salat* missed during the life. Repentance does not absolve him from offering the *Salat*; however, the sin which he had incurred by not offering the *Salat*, was postponed but if he does not offer them, he will incur sin again.

Ruling 16: If a person missed some *Salat*, he will have to make a will for paying the ransom for those *Salat* if he could not offer the missed ones and death draws nearer, he will incur sin again.

Description of *Fidya* (Redemption) for *Salat*

Ruling 1: If a person has grown too old that he has no strength to observe *Fast* or he has become so sick that there is no expectation of his restoring to normal health and he has no strength to observe *Fast*. He should give to a poor man food-grain equal to *Sadaqah-i-Fitr* or its price in lieu of one *Fast* or give him food enabling him to eat his fill in the morning and evening. In *shariah*, it is called *Fidyah* (Redemption).

Ruling 2: If he distributes wheat among many poor persons, in small quantity, it is also valid.

Ruling 3: If such a man, later on, gets strength or he recovers from the sickness, he will have to observe *Fast* as missed *Fasts*. In lieu of the *Fidyah*, he will get its reward separately.

Ruling 4: If a person missed some *Salat* and he died after making a will to pay *Fidyah* in lieu of the missed *Salat*, his *wali* (heir) should make the payment from the property. The payment of *Fidyah* will be obligatory from one third of the property left after paying the expenses of funeral and burial charges and debt of the deceased. If the whole amount of *Fidyah* is not possible from the one third, payment of *Fidyah* should be within the one third of the legacy.

Ruling 5: The *Fidyah* of *Salat* is equal to that of a *Fast*. At this rate, it comes out to be eleven seers and 10 *chattak* or 12 seers Approximately, for 6 *Salat* five *Fard* and one *Witr* for a day. Keep in mind that this calculation relates to the period of Maulana Ashraf Ali Thanyi رض. It can be calculated for the present period accordingly.

Seeing upward and here and there during the *Salat*

The Prophet ﷺ observed, "Do not see upward during the *Salat* lest your eye-sight is snatched." He further observed, "The person who sees here and there during the *Salat*, Allah bounces his *Salat* on his face."

Moral Use: It is implied from the above *Hadith* that such *Salat* is not accepted.

Crossing from front of the worshipper

The Prophet ﷺ told that if the person passing from front of the worshipper had known the intensity of sin over his act, it would have been better for him to stay for forty years than passing across in front of him.

Moral Use: If an object of one arm length high is placed in front of the worshipper it is allowed to pass.

Missing *Salat* Intentionally

The Prophet ﷺ observed, "When the person who gives up a *Salat*, will go to Allah, He will be furious."

Description of *Witr Salat*

Ruling 1: *Witr Salat* is *Wajib* and its status is near that of the *Fard* (obligatory). Its giving up results in great sin. If it is sometimes missed, it must be offered as soon as possible.

Ruling 2: There are three Rakaat in the *Witr*. After offering two *Rakaat*, you should sit in the *Quada Ula* (First Sitting). After reciting only *At-tahiyat*, you should stand up for the third Rakaat, you should recite *Surah al-Fatiha* and some other *surah* and say *Takbeer* ﴿ۚۚ﴾ (Allah is great), raising your hands to the ears. Again, you

fold your hands as before. Then, you recite *Dua-e-Qanoot* (obiesance). You should perform *Ruku'* (Bowing) etc. And sit down after the third Rakaat for *Quadah Akheerah* (last sitting) and end the *Salat* with *Salam* (salutation).

Ruling 3: The above-mentioned obiesance is given below:

اللهم انا نسألك ونستغفرك ونؤمن بك ونحو كل عليك ونخشع عليك
الآخر ونستكرك ولا نكفرك ونخلع ونترك من يفخرك اللهم اياك نعبد ونلق
نصلى ونسجد واليک نسعي ونتحمد ونرجوا ونحيطك ونخشى عذابك
اد عذابك بالكفار ملحوظ

"O Allah! We seek Your help and beg Your pardon and affirm our faith in You and rely on You and give good praise to You and thank You and do not withhold our gratitude from You and leave and forsake him who disobey You. You alone do we worship and to You do we offer *Salat* and prostrate before You and run and rush towards You and Hope for Your mercy and fear Your chastisement. Surely Your chastisement is to close in on the unbelievers."

Ruling 4: In all the three *Witr* Rakaat, you should recite *Surah al-Fatiha* and another *surah* as narrated above.

Ruling 5: If a person forgot to recite the *Qunut* and recalled it when he performed *Ruku'* in the third Rakaat. Now, he should not recite it; rather at the end of the Rakaat, he should perform *Sajdah-i-Sahw*. If he gave up the *Ruku'* and stood up and recited the *Qunut*, even then, it will be valid, but it should not have been done because the performance of *Sajdah-i-Sahw* is essential in this case also.

Ruling 6: If a person recited *Qunut* in the first or

the second Rakaat, by mistake, it will not be considered. It should be recited, again, in the third Rakaat. In addition to it, *Sajdah-i-Sahw* will have to be performed.

Ruling 7: The person who cannot memorize and recite *Qunut*, should recite, instead, this verse:

رَبَّنَا مَنِعَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَفِي عَذَابِ النَّارِ (الفرقان: ٢٠١-٢٠٢)

"O our Lord! Give us good in this world and good in the Hereafter; and defend us from the torment of the fire!"

Or he should recite thrice this Dua صَدَقَةُ اعْمَالِي "O our Allah! Forgive us." Or he should utter thrice بِسْمِ رَبِّنَا وَبِسْمِ رَحْمَنِ رَحِيمٍ "O our Lord!" The *Salat* will be valid.

Description of Taraweeh

Ruling 1: Performance of the *Witr* after *Taraweeh* is better. If a person offers it before *Taraweeh*, even then it is valid.

Ruling 2: It is *Mustahab* (desirable) to sit for so much time as it takes for offering four Rakaat of *Taraweeh Salat*; however, if the people feel uneasy to sit for that long and there is an apprehension of decrease in the number of devotees, the sitting should be for lesser time. Regarding this sitting, every person has an option either to offer *Salat* individually or recite *Tasbeeh* etc. Or keep quiet.

Ruling 3: If a person has offered *Taraweeh Salat* after having offered the *Isha Salat* and he recalled that something had occurred in the *Isha Salat* which invalidated the *Isha Salat*, he should repeat the *Isha Salat* and then, the *Taraweeh Salat*.

Ruling 4: If *Isha Salat* is not offered with congregation, *Taraweeh* should also not be offered with congregation because *Taraweeh Salat* is subjected to the *Isha Sa-*

lat; however, the people who are offering the *Taraweeh Salat* with congregation after having offered their *Isha Salat* with congregation, can be joined in the congregation of *Taraweeh Salat* by a person who has not offered the *Isha Salat* with congregation and it will be valid for him because he will be considered to be subjected to those whose congregation is valid.

Ruling 5: If a person reaches the mosque at such a time when the *Isha Salat* has already been offered, he should, first, offer the *Isha Salat* and then join the congregation of the *Taraweeh Salat*. If some Rakaat of *Taraweeh Salat* have been offered, he should offer the remaining Rakaat after offering the *Witr* with congregation.

Ruling 6: It is *Sunnah Muakkadah* to recite a complete Quran once a month in order, in the *Taraweeh Salat*. The people should not give it up due to negligence and carelessness; however, if it is feared that people will not join the *Taraweeh Salat* and the congregation will be broken or they will feel it unpleasant if the whole of the Quran is recited. Then, it will be better to recite as much from the Quran as the people will not feel unpleasant. In that case; ten *surahs* from *surahs* ٢٥, ٢٦, ٢٧, ٢٨, ٢٩, ٣٠, ٣١, ٣٢, ٣٣, ٣٤ to the last *surah* be recited. One *surah* should be recited in each Rakaat. When ten Rakaat are completed, the same ten *surahs* should be recited, again, in the other ten Rakaat or other *surahs* should be recited.

Ruling 7: No more than one Quran should be recited unless the vigour or keenness of the people is not known.

Ruling 8: Reciting the whole of the Quran in one night is lawful provided the people are very keen about it and they do not feel it cumbersome; however, if they feel it, it will be *Makrooh*.

Ruling 9: ﴿وَمِنْ لِزْمٍ﴾ should be recited loudly in the beginning of a *surah* during *Taraweeh Salat* because it is also a verse of the Quran, even though it is not a part of a *surah*. Thus, if ﴿وَمِنْ لِزْمٍ﴾ is not recited at all, the Quran will be complete except this verse of ﴿وَمِنْ لِزْمٍ﴾. If it will be recited in a low voice, the Quran of the *Muqtadis* will not be complete.

Ruling 10: Offering of the *Taraweeh Salat* during the whole month of Ramadan is *Sunnah*, even though the recitation of the whole Quran is complete before the end of the month. For example, if the whole of the Quran is recited in fifteen days, offering of the *Taraweeh Salat* during the remaining period is *Sunnah Muakkadah*.

Ruling 11: Reciting of ﴿وَمِنْ لِزْمٍ﴾ thrice in the *Taraweeh Salat*, as is prevalent now-a-days, is *Makrooh*.

Description of Salat of a Sick-man

Ruling 1: A person should, in no way, give up the *Salat* as long as he can do so in the standing position. If he cannot stand, he should offer in the sitting position. In the sitting position, he can perform the *Ruku'* and both the *Sajdahs* (prostration). He should bow for *Ruku'* so much that his fore-head is parallel to his knees.

Ruling 2: If he does not have strength enough to bow for *Ruku'* and *sajdah*, he should perform the *Ruku'* and *Sajdah* through signs. He should bow for *sajdah* more than for *Ruku'*.

Ruling 3: It is not preferable to use a raised object like a pillow etc., and perform *sajdah* on it. There is no need to perform *sajdah* on it. If one has no strength to perform *sajdah*, simply, hinting for it is sufficient.

Ruling 4: When a person has strength enough to

stand but it causes inconvenience or there is danger of increase in illness, offering the *Salat* in the sitting position is valid.

Ruling 5: If a person can stand but he cannot perform *Ruku'* and *Sajdah*, he is at liberty to offer the *Salat* in the standing position and perform the *Ruku'* and *sajdah* by hinting or offer the *Salat* in the sitting position and perform the *Ruku'* and *Sajdah* through hinting both are equal but offering the *Salat* in the sitting position is better.

Ruling 6: If a sick person does not have enough strength to sit, he should lie with a large pillow at the back in such a way that his head is sufficiently high; rather he is nearly in the sitting position with his feet spreading towards the Qiblah. If he has some strength, he should not keep his feet spreading towards Qiblah; rather he should keep his knees standing. Then, he should offer the *Salat* with prolonged signs of the head downward for the *sajdah*. If he cannot lie in this way even by lying with the support of a pillow at the back enabling him to keep his head and chest high, he should lie on the back with a high pillow under the head enabling him to face towards the Qiblah and not towards the sky. Then, he should offer *Salat* with the hinting of the head short for *Ruku'* and long for *sajdah*.

Ruling 7: If he does not lie on the back but lies on the left or right facing towards the Qiblah and performs the *Ruku'* and *Sajdah* with the hinting of the head, it is also permissible; however, offering the *Salat* lying on the back is better.

Ruling 8: If a person does not have strength enough to hint with the head even, he may not offer the *Salat*. If this state lasts for one complete day and night, the offering of *Salat* is totally exempted. He is not under obligation to

offer it even by way of *Qada*. If this state did not prevail for more than one complete day; rather, again, the strength for offering the *Salat* by hints was restored, he should offer the missed *Salat*; by way of *Qada*, by means of hinting. He should not intend that if he becomes healthy, he will, then, offer it because if he dies in this condition, he may incur sin.

Ruling 9: Similarly, if a healthy man gets unconscious, he will offer the missed *Salat*, by way of *Qada*, if unconsciousness prolongs for not more than one complete day; however, if it prolongs for more than one complete day, he is not under obligation to offer it, by way of *Qada*.

Ruling 10: A person started the *Salat* and he was quite well and healthy. After offering some portion of the *Salat*, he got a cramp, and could not stand. He should offer the remaining portion of his *Salat* in the sitting position. If he can perform *Ruku'*, well and good otherwise he should perform the *Ruku'* and *Sajdah* by signs. If his condition becomes such that he could not even sit, he should complete the remaining portion of the *Salat* in the lying position.

Ruling 11: In the state of illness, if a person offered some portion of his *Salat* in the sitting position and performed the *Ruku'* and *Sajdah* in the proper way and, then, he restored to his normal condition, he should complete the *Salat* in the standing position.

Ruling 12: For want of strength, due to some illness, if a person did not perform *Ruku'* and *Sajdah* but he did so by signs, having performed a portion of the *Salat*, he got so much strength that he could perform *Ruku'* and *Sajdah*. Thus, such a *Salat* need not be completed; rather he should start the *Salat* afresh.

Ruling 13: A person was affected by paralysis and

got such an illness that he could not perform *Istinja* (laving). He should use clod and offer *Salat* as such. If he himself cannot make *Tayammum*, someone else should help him doing *Tayammum*. And if he is not able to wipe it with a piece of cloth or clod, even then, he should not miss the *Salat*. It is not good for anyone to see and wipe his body, like mother, father, son or daughter; however, it is permissible for the spouses to see the body of each other. It is not permissible for anybody else.

Ruling 14: Few *Salat* of a person in the healthy state, were missed. Then, he fell ill. He should offer the missed *Salat*, during illness in any manner he can. He should not wait for the time to get strong enough to offer the *Salat* or he should not wait for the time when he will be able to offer the *Salat* in the sitting position being able to perform *Ruku'* and *Sajdah*. All these are Satanic thoughts. Righteousness demands immediate performance without delay.

Ruling 15: If the bed of the sickman is *Najis* (impure) but it is very troublesome to change it. In such a situation, the same can be used for offering *Salat*.

Ruling 16: If a Doctor operated the eye of a person and advised him not to move, it is valid to offer the *Salat* in the lying position.

Some Rulings relating to a patient

Ruling 1: If a disabled person has performed *Ruku'* and *Sajdah* through hints and, again, during the *Salat*, he becomes strong enough to perform *Ruku'* and *Sajdah*, his *Salat* will be invalidated. He is under obligation to offer the *Salat* afresh. And if he became healthy before performing the *Ruku'* and *Sajdah* through hints, the previous *Salat*

is valid.

Ruling 2: If a person gets tired with long recitation in the standing position and feels pain, taking support against a wall, a tree or a piece of wood etc. by him is not *Makrooh*. It is mainly needed by the weak and the old during *Taraweeh Salat*.

Description of offering Salat during journey

Ruling 1: If a person travels for small distances, such a travel does not affect any injunction of the *shariah* and, according to *shariah*, he is not called a *Musafir* (traveller). He must do all acts which he does while at home. He must perform four Rakaat for the *Salat* of four Rakaat and if he is wearing socks, he should do *Masah* (wiping) once during day and night. After that, wiping is not valid.

Ruling 2: A person who leaves his house with the intention of journey for three phases, is called *Musafir* (traveller), according to the *shariah*. When such a person is out of the city, he becomes a traveller, according to the *shariah*. As long as such a person moves in the populated area, he is not a traveller. If the station of trains or buses is situated inside the populated area, it will be presumed to be in the populated area and if it is situated outside such area, the person will be a traveller at the station.

Ruling 3: Three phases means a place where majority of the people reach in three days on foot. Its estimate in our country where one does not travel through river and mountainous area is forty-eight miles.

Ruling 4: If a place is situated at such a distance which is equal to three phases with reference to the walking of camel and man but fast conveyance takes two days

to reach or a person covers that distance by rail in a short time, even then, such a man is a traveller.

Ruling 5: A person who is a traveller according to the *shariah*, he will perform two Rakaat in the *Fard Salat* of *Zuhr*, *Asr* and *Isha*. Regarding the *Sunnah Rakaat*, if he is in a hurry, he can give up *Sunnah Rakaat* except those of the *Fajr* and it will be valid to give them up with no sin. If he is neither in a hurry nor there is any fear of his being left behind his companions, he should not give up the *sunnah Salat* during the journey. He should perform them completely because there is no relaxation in the *sunnah Salat*.

Ruling 6: There is no decrease or relaxation in the *Fajr*, *Maghrib* and *Witr Salat*. He should offer them as usual.

Ruling 7: He should not offer more than two Rakaat in the *Zuhr*, *Asr* and *Isha Salat*. Offering all the four Rakaat incurs sin in the same way as offering six Rakaat *Fard* in *Zuhr*.

Ruling 8: If he offers four Rakaat by mistake and he has recited *At-tahiyat* after the second Rakaat, the first two Rakaat will be considered *Fard* and the rest two will be considered as *Nafl*, but he will have to perform *Syadah-i-Sahw* (Remedial prostration). If he does not sit for *Qaadah* after two Rakaat, all the four Rakaat will be considered *Nafl* and he will be required to offer the *Fard Salat* again.

Ruling 9: If a person stays on the way and intends to stay for a period of less than fifteen days, he will be certainly a traveller. Thus, he should offer two Rakaat instead of four *Fard*. If he has intended to stay for fifteen days or more, he is no longer a traveller. After that, if his intention undergoes a change and he intends to leave before fifteen

days stay, even then, he will not be a traveller and he will have to offer whole *Salat*. Then, if he leaves from there, he will become a traveller if the goal is at a distance of three phases from that place and if the distance is less than that, he will not be a traveller.

Ruling 10: If a person leaves his house for a place at a distance of three phases and also intends, that he will stay for fifteen days in such and such village, he will no longer be a traveller. All the way long, he should offer full *Salat*. Reaching that village, if he stays for complete fifteen days, he will not be a traveller.

Ruling 11: If a person intends to go to a place at a distance of three phases but on the first or the second phase, there is his house, he will not be a traveller.

Ruling 12: If a woman travelled with an intention of four phases but the first two phases, she travelled with menstruation, even then, she is not a traveller. Now, after purification, she should offer all the four Rakaat; however, getting purified from the *Haid* or menstruation, if the destination is at a distance of three phases or she was in *Tuhr* (free from *haid*) while starting her journey and the menstrual course occurred on the way, she will be considered a traveller and she should worship like travellers.

Ruling 13: If a person intended, while offering the *Salat*, for staying for fifteen days, he is no longer a traveller. He must offer the present *Salat* completely.

Ruling 14: A person has to stay for a few days on the way but due to certain engagements, he does not go on that day, again he intends that he will leave tomorrow or the day after tomorrow but he does not go. Under these circumstances, he stays for 15 or 20 days or for a month or more than a month but the intention had never been for complete fifteen days, stay, even then, he will remain a

traveller, whether unlimited number of days pass this way.

Ruling 15: A person moved from his house with an intention of three phases. After covering some distance, his intention changed due to certain reason and he returned home. He has been no longer a traveller since he intended to return home.

Ruling 16: If a woman is travelling with her husband, she will stay on the way for a period for which the husband will stay. If she cannot stay without him, the intention of the husband will be final in such a situation. If the husband intends for fifteen days, stay, the woman will also not be a traveller whether she intends for staying or not. If the husband intends for staying for lesser period, the woman will be considered a traveller.

Ruling 17: If a person reached a place after travelling three phases and if it is his home place, he is no longer a traveller whether he stayed there for a lesser or more duration. If the place is not his residential place, he will not be considered to be a traveller if he intends to stay there for fifteen days. So, he must offer his *Salat* in full. If the place is neither his home nor his intention is for fifteen days stay, he will remain a traveller over there. He must offer two Rakaat for four *Fard* Rakaat.

Ruling 18: If a person intends to stay at many places on the way for different number of days but not for fifteen days or more, he will remain a traveller.

Ruling 19: A certain person left his city altogether and made his residence at another place and started living there. Now, he has no concern with the first city and residence, thus, that city and the alien place both are equal. Now, if that city is on the way and he has to live there for a few days, he will be a traveller and will be required to offer his *Salat* as a traveller.

Ruling 20: If a person missed some of his *Salat* on way, he should offer two Rakaat *Qada* of the *Zuhr*, *Asr* or *Isha Salat*. If he missed the *Zuhr Salat* before the journey, he will offer four Rakaat, by way of *Qada*.

Ruling 21: After the marriage, if a woman resides permanently with her in-laws family, her original residence will be that of her in-laws family. If she travels for three phases and goes to her paternal house with no intention to live there for fifteen days, she will remain a traveller. She will offer the *Salat* and *fast* as is required of a traveller. If she did not intend to live in the house of her in-laws family for ever, her residential place, now, will be that which has been the original place before.

Ruling 22: If a person is sitting in a boat; he should offer the *Salat* in the boat if the time for *Salat* comes then, if he feels giddy while offering the *Salat* in the standing position, he should offer it in the sitting position.

Ruling 23: The same is the verdict for offering the *Salat* in the train and it is valid to offer it while the train is moving. If a person feels giddy while offering it in the standing position or he fears to fall, he should offer it in the sitting position.

Ruling 24: While offering the *Salat* if the train changed the direction and the Qiblah also changed, he should change his direction accordingly.

Ruling 25: If a woman has to travel for three phases, it is not valid for her to travel unless she is accompanied by any of her *Mahram* or her husband. Without him, her travelling entails a great sin. It is not good to go with a person other than a *Mahram* even if she has to go to a place at a distance of one phase or two. It is prohibited according to *Shari'ah*.

Ruling 26: The *Mahram* who does not fear Allah

and His Prophet ﷺ and does not act upon the rules of the *shariah*, travelling with him is also not valid.

Ruling 27: If a woman is travelling by a one-horse cart and there arrives the time for the *Salat*, she should get down from it and offer it at a lonely place. Similarly, if she cannot make ablution in it, she should get down from it and make the ablution at some private place. If she has not got *Burgah* or veil, she should get herself covered well with a sheet of cloth etc.; get down from it and offer the *Salat*. Strict veil which may cause missing of the *Salat*, is prohibited. In every act, the Rules of the *shariah* should be observed. Purdah or veil should also be observed in accordance with the *shariah*. Going beyond the *shariah* and conflicting with Allah is a great folly and ignorance; however to go without veil unnecessarily is shamelessness and sin.

Ruling 28: If a woman is suffering from such an illness that offering *Salat* in the sitting position is valid, even then, offering the *Salat* in the moving cart is not good and valid. If the cart stationed but the yoke is still on the oxen, even then, offering it on the cart is not valid. The oxen should be separated from the cart and the *Salat* should be offered. The same is the verdict about the tonga etc. Unless the horse is loosened and separated from the tonga, the *Salat* should not be offered on it.

Ruling 29: If offering the *Salat* in the sitting position is valid for a person, its offering in *pala-quin* is also valid, but when it is on the shoulders of its carrier, it is not valid. It should be grounded first and then, she should offer the *Salat*.

Ruling 30: If there is a danger of life or property in getting down from the camel or the two wheeled carriage, offering the *Salat* on it without getting down is also valid.

Rulings relating to the Salat of the Traveller

Ruling 1: If a person intends to stay for fifteen days at two places away from each other in such a way that the Azaan of one place cannot be heard at the other place; for example, he intends to stay for ten days at Makkah Mukarramah and five days at Mina which is three miles away from Makkah Mukarramah, he will be considered a traveller in this case.

Ruling 2: In the above Ruling, if he intends to stay at the same place during night and stays at the other place during the day, the place intended for at night, will be considered as his native land and he will not be permitted for *Qasr* or relaxation of two Rakaat in a *Salat* of four *Fard* Rakaat over there. Regarding the other place where he resides during the day time, if it is at a distance allowed for a traveller, he will become a traveller otherwise not.

Ruling 3: As per the above Ruling, if one place is so near from the other that the Azaan of one place can be heard at the other place, both the places will be considered as one, he will be considered a traveller by intending to stay for fifteen days.

Ruling 4: The *Iqtida* of a stationed person behind a traveller is always valid whether for *Qada* or the obligatory *Salat*. When the traveller Imam ends his *Salat* with *Salam* after two Rakaat, the stationed *Muqtadi* should stand up and end his *Salat* in the normal way. He should, now, not recite and keep quiet because he is a *Laahiq* (late comer) and the *Qaadaah-i-Ula* will be obligatory for him because of following the Imam. It is *Mustahab* for the traveller Imam, after ending the *Salat* with *Salam* to both the sides, to inform his *Muqtadis* about his being traveller. For him, it is better to inform as such before starting the

Salat.

Ruling 5: A traveller can do the *Iqtida* or follow a stationed person but within time and if the time passes, then, he can do so in the *Fajr* and *Maghrib Salat* but not in the *Zuhr*, *Asr* and *Isha Salat* because when a traveller will follow a stationed person, he will have to offer full four Rakaat, being subordinate to the Imam. Moreover, the *Qaadaah-i-Ula* will not be obligatory for the Imam but it will be obligatory for the *Muqtadi*. Thus, there will be following of the person offering *Fard* behind the person offering not the *Fard Salat* and it is not valid.

Ruling 6: If a traveller, while offering the *Salat*, intends to stay, whether in the beginning, middle or end of the *Salat* but makes this intention before *Sajdah-i-Sahw* (Remedial prostration) or *Salam*, he should offer that *Salat* completely. No *Qasr* or relaxation is permissible. And if he has made that intention after the *Sajdah-i-Sahw* or *Salam*, this *Salat* will have to be offered as *Qasr*; however, if he makes the intention after the passage of the time for the *Salat* or makes the intention in the capacity of a *Laahiq*, his intention will not affect that *Salat* and if this *Salat* will be of four Rakaat, he will be under obligation to perform it as *Qasr*.

Example 1: A certain traveller starting the *Zuhr Salat*. After offering one Rakaat, the time for the *Salat* passed. After that, he intended to be a *Mugeem* or a local person. This intention will produce no effect in the *Salat* and he will offer that *Salat* with *Qasr*.

Example 2: If a certain traveller is a *Muqtadi* of another traveller and then became a *Laahiq*, he will then, offer his missed Rakaat. Then, that *Laahiq* intended to stay. Thus, this intention will have no effect on his *Salat* and he will offer it as *Qasr* if it had been of four Rakaat.

Nafl Salat during a Journey

Ruling 1: If a person starts a journey from his native land, it is *Mustahab* for him to offer two *Nafl* at home and then, start his journey. And when he returns, it is *Mustahab* for him to, go first, to the mosque and offer two *Nafl* then enter his house.

Hadith 1: No person leaves in his house a thing better than two Rakaat of *Nafl Salat* which he offers in his house at the time of journey.

Hadith 2: When the Prophet ﷺ returned from a journey, first he went to the mosque and offered two *Nafl*.

Ruling 2: It is *Mustahab* for a traveller to offer two Rakaat of *Nafl Salat*, when he reaches a stage, during his journey, if he intends to stay there.

Description of the Salat for Istikhara (Salat for ominous Augury)

Ruling: When you intend to do some deed, you should seek advice from Allah. This advice is called *Istikhara*. A great stress has been laid about it in *Hadith*. The Prophet ﷺ has called not taking advice as such as bad luck and misfortune. If you want to make some engagement, marriage or journey, do not do it without performing *Istikhara*. If you behave accordingly, you will never be disgraced with what you do.

Method of the Salat for Istikhara

Ruling 1: The method of *Salat for Istikhara* is that, first, you offer two Rakaat *Nafl Salat*. After that, you should recite, whole heartedly, the following Dua (suppli-

cation):

اللهم اى استخرك بعلمت واستغدرك بقدرتك واسئلك من فضلك العظيم فالذك تغفر ولا اقدر وتعلم ولا اعلم وانت علام الغوب اللهم اى
كنت تعلم اى هذا الامر خير لي في ديني ومعاشي وعاقبة امرى فالقدرة لي
وسره لي ثم يبارك لي فيه وان كنت تعلم اى هذا الامر شر لي في ديني
ومعاشي وعاقبة امرى فاصرفه عنى واصفرنى عنه والغير لي الخير جئت
كان ثم ارجى ٥٤

And when you recite the words *عذراً يارب*, you should think about the deed for which you are performing *Istikharah*. After that, you should go to sleep on a neat and clean bed, facing towards Qiblah. Mind that you should be with ablution before going to bed. When you get up from the sleep, you should do what is firmly in your heart about the deed.

Ruling 2: If you have no clue about the deed and your heart is not satisfied, do this practice the next day also. Similarly, it can be done for upto seven days. You will come to know about the good or bad of the deed.

Ruling 3: If you have to go for Hajj, do not perform *Istikharah* as to whether I should go for Hajj or not; rather, you should perform *Istikharah* as to whether I should go for Hajj on such and such day or not.

Repentance and its Method

Taubah or *repentance* is so good an act that if done profoundly all the sins are forgiven by Merciful Allah. If you think deeply, you will know that an act of sin is always committed. Therefore, it must be repented without any delay. The method for it is that you must remember the punishments over the commission of sins, given in the Holy Quran and *Sunnah* and ponder over it, then you will feel distressed to commit a sin and you must repent and offer the *Qada* (missed) *Salat*, *Fasts* etc. If you have in-

fringed the rights of others, get them pardoned or pay them. You should feel disgraced over the sins and beg pardon of Allah.

Description of the Salat for Repentance

If anything happens against *shariah* by you, after offering two Rakaat *Nafl Salat* you must beg for pardon of Allah imploring well and feel ashamed of yourself over what has been committed by you and get it forgiven by Allah and make up your mind never to commit it in future. With that, by His grace, that sin is pardoned.

Description of I'tisqa Salat (Rain)

When there is need of water and it does not rain, at that time, it is *Masnoon* to pray to Allah for rain.

It is *Mustahab* to pray for rain in this way that all the people should go towards the jungle alongwith their children, old men and animals, on foot, wearing the ordinary dress and renew their repentence with humiliation and pay the rights to the rightful persons and do not take with them a disbeliever. Then, they should offer two Rakaat with congregation without *Azaan* and *Iqamat* and the Imam should recite aloud. Then, he should deliver two *Khutbas* (sermons) as is done on the Eid day while offering Eid *Salat*. The Imam should stand facing towards Qiblah, raise both of his hands and pray to Allah for rain and all the *Muqtadis* should also pray for rain. It should be done consecutively for three days and not after three days because praying for more than three days, is not indicated in the Quran or the *Hadith*. It must be offered for complete three days even if it rains before coming out of the

prayer place or after offering the *Salat*. It is *Mustahab* to observe *Fast* on all these three days. It is also *Mustahab* to give alms before going for offering the *Salat*.

Description of Kasoof (Solar eclipse) and Khasoof (Lunar eclipse) Salat

Ruling 1: At the time of *Kasoof* or solar eclipse, offering two Rakaat *Salat* is *Masnoon* (Prophet's precepts).

Ruling 2: The *Kasoof Salat* should be offered with congregation provided the Imam for Jummah *Salat* or the Ruler of the time or his deputy leads the congregation. It is also reported that the Imam can lead the congregation of the *Kasoof* prayer in the mosque.

Ruling 3: No *Azaan* or *Iqamat* is called for the *Kasoof Salat*; however, the words *الصلوة المأمور* (the congregation for the *Salat* is ready) can be announced in order to get the people gathered for the *Salat*.

Ruling 4: Reciting long Surahs like *Al-baqarah* etc. and prolonged *Ruku'* and *Sajdah* is *Masnoon*; however, the recitation should be in the low voice.

Ruling 5: After the *Salat*, the Imam should get busy in *Dua* or supplication and the *Muqtadis* should say, *Aameen!* Until the solar eclipse ends, the Imam should keep busy in Supplication; however, if the sun sets in such a state or the time for a *Salat* arrives, the Supplication should be ended and the *Salat* should be offered.

Ruling 6: At the time of *Khasoof* or the *lunar eclipse*, offering of two Rakaat *Salat* is *Masnoon* but congregation for it is not *Masnoon*. All the people should offer the *Salat* separately in their homes. Offering this *Salat* in the mosque is not *Masnoon*.

Ruling 7: Similarly, at the time of fear or distress, offering *Salat* is *Masnoon*. For example, on the occurrence

of Tempest, earth-quake, lightning, shooting of stars, abundant snow fall, heaving rain, spreading of a general epidemic like cholera etc. or fear of enemy. The *Salat* on these events require no congregation. Every person should individually offer this *Salat* in his house. The Prophet ﷺ got busy in offering the *Salat* whenever he faced a distress or grief.

Ruling 8: All the *Salat* described here and extra *Nafل* in addition are source of rewards and excellence specially during those times the excellence of which has been reported in the *Ahadeeth* and their persuasion given by the Prophet ﷺ. Offering of *Nafل Salat* in the nights of the last ten days of Ramadan and fifteenth night of Shaaban.

Salat due to Fear

Whenever there is an enemy, whether the enemy is a human-being or a beast or a reptile, all or some Muslims are not in a position to offer the *Salat* with congregation or they have no time to get down from their conveyances, all of them should offer the *Salat* individually while sitting on their conveyances by hint or sign. At such a time, condition of facing towards the Qiblah is also not necessary; however, if two persons are sitting on the same conveyance, they can offer the *Salat* with congregation and if they are not able to do that, they are exempted. They may not offer the *Salat* at that time but they may perform the *Qada* of the same at another time. If some of them, and not all, are in a position to offer the *Salat* with congregation, they must not give up the congregation. They should offer the *Salat* in such a way that two groups should be made of all the Muslims. One group should keep facing the enemy while the other group should start the *Salat* with the Imam. If the *Salat* consists of three or four Ra-

kaat like *Zuhr*, *Asr*, *Maghrib* and *Isha* and these people are not travellers, they should not offer the *Salat* with *Qasr*. When the Imam, having offered two Rakaat, is going to stand for the third Rakaat, the group with him should leave and if these people deserve offering the *Salat* with *Qasr* or if the *Salat* consists of two Rakaat such as of *Fajr*, *Jummah*, *Eid* or the *Zuhr*, *Asr* and *Isha Salat* of a traveller, this group should leave after offering one Rakaat and replace the second group from the battle field, who should now follow the Imam and offer the remaining portion of the *Salat*. The Imam should wait for these people (of the second group). Then, having performed the remaining portion of the *Salat*, the Imam should end the *Salat* with *Salam* and these people should leave and face the enemy, without ending the *Salat* with *Salam* and people of the first group should come back and perform the remaining portion of their *Salat* without recitation and end the *Salat* with *Salam* because these people are *Mashboog*.

Ruling 1: While in the state of offering the *Salat*, going to the battle-field, facing the enemy or coming from there for completing the *Salat*, everyone should walk on foot. If they move on their conveyance, the *Salat* will be invalidated because it is a multiple or compound action.

Ruling 2: Leaving the second group after offering the remaining portion of the *Salat* with the Imam and coming again of the first group and completing the *Salat* and after that, coming of the second group over here and completing the *Salat* is *Mustahab* and more dignified. It is also permissible that the first group should leave after offering the *Salat* and the second group should offer his remaining portion of the *Salat* and then go into the battle-field to face the enemy. When these people (of the second group) go there, the first group should not come back; rather they

should complete their remaining *Salat* over there.

Ruling 3: This method of offering the *Salat* is for such a time when the people want to offer the *Salat* behind the same Imam. For example, there is a saintly person and all the people want to offer the *Salat* behind him otherwise it is better that one group should offer the *Salat* behind a person as Imam and then leave to the battle-field and the second group should complete the *Salat* behind another person as Imam.

Ruling 4: If there is a fear that the enemy is very near and will reach very soon and those people offered their *Salat* according to the first rule, and this fear proved wrong, the *Salat* of the Imam will be valid but the *Mujtahid* should repeat their *Salat* because that *Salat* was legalized, under dire necessity with compound act against *Qiyas* or supposition. Mixed action without dire necessity invalidates the *Salat*.

Ruling 5: If there is an illegal war or battle, offering *Salat* in this way is not allowed. For example, if the rebellious people attack against the Head of the Islamic State or if some person fights against a person over a worldly purpose, mixed action for such people is not relaxable.

Ruling 6: If the *Salat* was started facing the opposite direction of the Qiblah and in the meanwhile, the enemy flees, they should immediately face towards the Qiblah otherwise the *Salat* will be invalid.

Ruling 7: If they are offering the *Salat*, satisfactorily, facing towards the Qiblah and in the meanwhile, the enemy arrives, they should, immediately, return to the enemy. It will be valid and, at that time, facing towards the Qiblah will no longer remain a condition for *Salat*.

Ruling 8: If a person is swimming and there is very little time for the *Salat*, he should, if possible, stop the

movements of his hands and feet for some time and offer the *Salat* by signs.

Salat of Salutation for Mosque

Ruling 1: This *Salat* is *sunnah* for the person who enters a mosque.

Ruling 2: This *Salat* aims at the respect of the mosque, which is, in fact, exaltation for Allah because the respect for a place is, in fact, respect for the owner of the place. Thus, it is, in no way, respect for anything other than Allah. It should be offered after entering the mosque and before sitting provided the time for the *Salat* is not *Makrooh*.

Ruling 3: If it is *Makrooh* time for the *Salat*, he should simply utter four times the following words:

سَبَّانَ اللَّهَ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ

and after it, he should recite Darood Sharif in any form. The intention for this *Salat* should be made as:

نَوْيَتْ أَنْ أَصْلِي وَكَعْنِي لِحَمْدِ الْمَسْجِدِ

"I intend to offer the *Salat* for salutation to the mosque."

Ruling 4: There is no specification of only two Rakaat. If four Rakaat are offered, there is no harm. If a person offers a *Fard* or *sunnah Salat* as soon as he enters the mosque, there is no harm. It will also be a substitute of the *Salat* for salutation to the mosque also. That is to say it will fetch the reward for the *Salat* for salutation of the mosque also, even though the intention was not made as such.

Ruling 5: If a person enters the mosque and then sits and he offers this *Salat*, there will be no harm, but it is better to be offered before sitting.

Hadith: The Prophet ﷺ advised that when any one

of you enters the mosque, he should offer two Rakaat of *Salat* for salutation to the mosque before sitting in the mosque.

Ruling 6: If a person repeatedly enters the mosque, he should offer this *Salat* only once whether at the first instance or at the last instance.

Description of *Sajdah-i-Sahw* (Remedial Prostration)

Ruling 1: If any one or more of the *Wajibat* (obligatory acts) of the *Salat* are missed, it is obligatory to perform *Sajdah-i-Sahw*, by performing it, the *Salat* becomes valid. If the *Sajdah-i-Sahw* is not performed, the *Salat* must be repeated.

Ruling 3: The method of performing *Sajdah-i-Sahw* is that you should recite only *At-tahiyyat* in the last Rakaat. Then, you utter *Salam* only on the right and make two *Sajdahs* (prostrations). Again, recite *At-tahiyyat*, *Darood Sharif* and *Dua* and end the *Salat* by uttering *Salam* to both the sides as usual.

Ruling 4: If a person performs *Sajdah*, by mistake, before uttering *Salam*, even then, it would be presumed to have been performed validly and the *Salat* will be valid.

Ruling 5: If you perform two *Ruku'* or three *Sajdahs*, by mistake, performing of *Sajdah-i-Sahw* is obligatory.

Ruling 6: If a person forgets to recite *Surah al-Fatiyah* in the *Salat* and recited only another *surah* or he, first, recited the *surah* and then, *Surah al-Fatiyah*, performing *Sajdah-i-Sahw* is obligatory.

Ruling 7: If a person forgot to recite another *surah* after *al-Fatiyah*, in the first two *Fard* Rakaat, he should add another *Surah* in the last two Rakaat and perform the

Sajdah-i-Sahw. If he did not add another *surah* in one of the first two Rakaat, he should recite another *surah* in one of the last Rakaat and perform *Sajdah-i-Sahw*. And if he forgot to recite another *surah* in the last two Rakaat also and neither did he recite another *surah* in the first two Rakaat and he recalled in the last Rakaat in the last sitting that he did not recite another *surah* in both or one Rakaat, even then, performing *Sajdah-i-Sahw* will validate the *Salat*.

Ruling 8: Adding another *surah* after *al-Fatiyah* in all the Rakaat of *Sunnah* and *Nafl Salat* is obligatory. Therefore, if one forgets to add another *surah*, one must perform *sajdah-i-sahw*.

Ruling 9: If a person kept thinking as to which *surah* he should recite after *al-Fatiyah* and it took as much time in thinking as is required in saying *Subhan-Allah* thrice (Here *Subhan-Allah* means to utter *Subhan-e-Rabbiyal Azeem* and *Subhan-e-Rabbiyal Aala*), even then, *Sajdah-i-Sahw* is obligatory.

Ruling 10: If a person has a doubt, after reciting *At-tahiyyat* and *Darood Sharif* (salutation) etc., at the end of a Rakaat if he has performed four or three Rakaat and kept silent thinking the same and committed delay in performing salam for such a span of time in which (*Subhan Allah*) can be uttered thrice and, again, he recalled that he has offered four Rakaat, in this way, performing *Sajdah-i-Sahw* is obligatory.

Ruling 11: If a person has recited *surah al-Fatiyah* and another *surah* and started thinking something, forgetfully, and caused so much delay as described above, performing of *Sajdah-i-Sahw* is obligatory.

Ruling 12: Similarly, if a person stopped during the recitation and started thinking and while thinking made so

much delay or when he sat for *At-tahiyat* after the second or the fourth Rakaat, that he did not, immediately, start *At-tahiyat* and made some delay in thinking or when he rose from the *Ruku'*, he kept thinking for some time or when he sat between the two *Sajdahs* (prostration), he made so much delay in thinking in all these cases, performing *Sajdah-i-Sahw* is obligatory. In the beginning, when a person makes some delay in doing something while offering *Salat* or causes delay due to thinking, the *Sajdah-i-Sahw* will be obligatory.

Ruling 13: If a person is performing obligatory *Salat* of three or four *Rakaat* or when he was sitting after two *Rakaat* for *At-tahiyyat* while performing *Qada* (missed salat) or *Witr* or first four *Sunnah Rakaat* of *Zuhr*, he recited *At-tahiyyat* twice, even then, *sajdah-i-sahw* is essential. And if he, after reciting the *At-tahiyyat*, he recited *Durood Sharif* upto سے تک or more than this, then he recalled and he stood up, even then, *sajdah-i-sahw* is obligatory and if he recited less than this, performing *Sajdah-i-Sahw* is not obligatory.

Ruling 14: Recitation of *At-tahiyyat* and *Darood Sharif* (salutation) etc. also after the second rakaat in a *Salat* of four Rakaat *Nafل* or *Sunnah*, is permissible because, recitation of *Darood sharif* (salutation) in *Nafل* or *Sunnah Salat*, does not necessitate the *Sajdah-i-Sahw*; however, if *At-tahiyyat* is recited twice, *Sajdah-i-Sahw* is obligatory in *Nafل* and *Sunnah Salat* also.

Ruling 15: If a person sat for *At-tahiyyat* but recited, forgetfully, surah *al-Fatihah* or something else in this case also, *Sajdah-i-Sahw* is obligatory.

Ruling 16: If after intention a person recites the *Qunoot* (obeisance) instead of *Thana* (Hymn in Praise of Allah) i.e., *Subhana Kal la humma, Sajdah Sahw* is not

obligatory. Likewise in the third Rakaat of the four Rakaat *Salat* one recites Surah *Al-Fatiha* instead of *At-tahrijat* even then *Sajdah Sahw* is not obligatory.

Ruling 17: If a person forgot to perform *Qaadaah-i-Ula* (first sitting) after the second Rakaat during the three Rakaat *Salat* and stood up for the third Rakaat, he should not sit if his lower half body became erect; he should, now, offer four Rakaat and sit after the last Rakaat and perform *Sajdah-i-Sahw* which is obligatory. If he, again sits, after getting erect, in the standing position and, again, sits and recites *At-tahiyat*, he will incur sin and performing *Sajdah-i-Sahw*, in this case also, will be obligatory.

Ruling 18: A person forgot to sit after the fourth Rakaat. If his lower half body is not erect as yet, he should sit down and end the *Salat* with *salam* after reciting *At-tahiyyat* and *Darood Sharif* (salutation) etc. and should not perform *Sajdah-i-Sahw*. If he got erect in the standing position, even then, he should sit down and perform *Sajdah-i-Sahw* after reciting *At-tahiyyat*.

However, if he does not recall after the *Ruku'* also and performed the *Sajdah* for the fifth Rakaat also, he should repeat the *Salat* if it is *Fard Salat*. This *Salat* will turn to a *Nafl Salat*. He should add to it one Rakaat more and complete six Rakaat and should not perform *Sajdah-i-Sahw*. If he does not offer one Rakaat more and ends the *Salat* with *Salam*, after the fifth Rakaat, four Rakaat will be *Nafl Salat* and one Rakaat will go waste.

Ruling 19: If a person sat after the fourth Rak'at and stood up after reciting *At-tahiyyat*, he should sit down when he recalls before the *Sajdah* and should not recite *At-tahiyyat*; rather he should, immediately perform *sajdah-i-sahw*. If he has performed the *sajdah* for the fifth

Rakaat and he recalled the situation, he should offer one more Rakaat, completing the number of Rakaat six. Thus, four Rakaat will be *Fard* and two Rakaat will be *Nafل*. He should, in this case, perform *sajdah-i-sahw* after the sixth Rakaat. If he ended the *Salat* with *Salam* after the fifth Rakaat and performed the *Sajdah-i-Sahw*, he committed a blunder. Four Rakaat will be considered *Fard Salat* and one Rakaat will be wasted.

Ruling 20: A person started offering four Rakaat *Nafل Salat* but forgot to make *Quadah Ula* (first sitting) after two Rakaat and stood up. If he recalls his mistake before performing *Sajdah* for the third Rakaat, he should sit for *Quadah Ula* (first sitting); but if he performs *sajdah* for the third Rakaat, there is no harm. The *Salat* will be valid. In both these cases performing *sajdah-i-sahw* is obligatory.

Ruling 21: If a person is doubtful, while offering the *Salat*, as to whether he has offered three or four Rakaat, he should start the *Salat* afresh if this doubt takes place by chance and he is not habitual of such doubts; but if he is habitual of having doubts, he should deeply think and know which way is his intuition. If inclination is more towards three Rakaat, he should offer one more Rakaat and should not perform *sajdah-i-sahw*. If his intuition is that he has offered four Rakaat, he should not offer any Rakaat and he should not perform *sajdah-i-sahw* also. If his bent of mind is equal for both sides i.e. more inclination is neither to three Rakaat nor to four Rakaat, he should consider that he has offered three Rakaat and perform one more Rakaat; but in this case, he should sit after the third Rakaat and recite *At-tahiyyat*. Then, he should stand for the fourth Rakaat and perform *Sajdah-i-Sahw* also.

Ruling 22: If a person has a doubt whether it is the first Rakaat or the second, the same will be the verdict i.e., if the doubt occurs by chance, he should start the *Salat* afresh, if such a doubt occurs often he should act according to the dominant likelihood. If the likelihood on both the sides is equal, he should consider it first but he should sit after the first Rakaat and recite *At-tahiyyat* under the impression that it may be the second Rakaat and he should sit after the second Rakaat also after reciting another *surah* with *al-Fatihah*. Then, he should sit in the third Rakaat also under the impression that it may be the fourth Rakaat. Then, end it with *salam* after performing *Sajdah-i-sahw*.

Ruling 23: If a person has doubt whether it is the second or the third Rakaat, the same will be the verdict i.e., if both the possibilities are of the same degree, he should sit after the second Rakaat and then offer the third Rakaat and sit for *At-tahiyyat* thinking it to be the fourth Rakaat. Then, he should perform the fourth Rakaat, perform the *Sajdah-i-Sahw* and end the *Salat* with *salam*.

Ruling 24: Having offered the *Salat*, if there is a doubt whether three Rakaat have been offered or four, such a doubt has no value and the *Salat* is valid; however, if he recalls correctly that he has offered three Rakaat, he should stand and offer one more Rakaat and perform *sajdah-i-sahw* and if he has talked or done an act with which the *Salat* is invalidated, after completing the third Rakaat, he should offer the *Salat* afresh. Similarly, if the doubt occurred after reciting *At-tahiyyat*, the same will be the verdict that unless he recollects correctly, it is of no value, but if a person, again, offers the *Salat* as a precaution, it will be better that the doubt is removed.

Ruling 25: If there are many things which require

Sajdah-i-Sahw, in the *Salat*, performing *Sajdah-i-Sahw* only once is sufficient for all of them, as *Sajdah-i-Sahw* is not performed twice in a *Salat*.

Ruling 26: After performing *Sajdah-i-Sahw*, if there happens, again, something necessitating *Sajdah-i-Sahw*, the previous *Sajdah-i-Sahw* is sufficient. There should be no repetition of *Sajdah-i-Sahw*.

Ruling 27: A person forgot, in the *Salat*, something which made him under obligation to perform *Sajdah-i-Sahw* but he forgot to perform *Sajdah-i-Sahw* and ended the *Salat* with *Salam* and he was sitting at the same place, his chest was still facing the Qiblah; neither did he talk to someone nor he committed anything which invalidates the *Salat*, he should, now, perform *sajdah-i-Sahw*, rather, if he had become busy in recitation of *Kalimah Darood Sharif* etc. there is no harm. He should perform, now, the *Sajdah-i-Sahw* and the *Salat* will be valid.

Ruling 28: *Sajdah-i-Sahw* was *Wajib* (compulsory) on a person but he, intentionally, ended the *Salat* with the intention that he would not perform *Sajdah-i-Sahw*, the option for performing the *Sajdah-i-Sahw* is still due unless he does something invalidating the *Salat*.

Ruling 29: If a person, by mistake, ended the *Salat* after two Rakaat during a *Salat* of three or four Rakaat, he should stand and complete the *Salat* and perform *Sajdah-i-Sahw* also; however, if, after ending the *Salat* with *Salam*, something happened invalidating the *Salat*, he should repeat the *Salat*.

Ruling 30: A person, by mistake recited the *Qunoot* (obeisance) in the first or second Rakaat of *Witr*. It does not matter. He should, again, recite it in the third Rakaat and perform the *Sajdah-i-Sahw*.

Ruling 31: A person recited $\text{اللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ}$ instead of *Qunoot*

noor in the *Witr Salat*. When he recalled it, he recited *Dua-i-Qunoot*. In this case, *Sajdah-i-Sahw* is not *Wajib* or obligatory.

Ruling 33: If a person forgot to recite *Dua-i-Qunoot* in the *Witr Salat*. He went to *Ruku'* after reciting the *surah*. In this case, *Sajdah-i-Sahw* is obligatory.

Ruling 34: In *Salat*, a person recited two or three *surahs* after *surah al-Fatihah*, there is no harm and the *Sajdah-i-Sahw* is not obligatory.

Ruling 35: If a person, while offering *Fard Salat*, recited a *surah* in the last one or two Rakaat, *Sajdah-i-Sahw* is not obligatory.

Ruling 36: If a person, while offering the *Salat*, forgot to recite $\text{اللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ}$, did not recite $\text{اللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ}$ in the *Ruku'*, did not utter $\text{اللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ}$ in the *Saydah*, forgot to utter $\text{اللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ}$, at the time of making intention, did not raise his hands upto the lobes or upto the shoulders or did not recite *Darood Sharif* or Supplication in the last Rakaat and ended the *Salat* with *salam*. In all these cases, *Sajdah-i-Sahw* is not obligatory.

Ruling 37: If a person forgot to recite *surah al-Fatihah* during the last one Rakaat or two in the *Fard Salat*. He kept quiet and went to *Ruku'*. In this case, *Sajdah-i-Sahw* is not obligatory.

Ruling 38: The things which if done, by mistake, necessitate the performing of *Sajdah-i-Sahw*, if committed by person, intentionally, do not necessitate the *Sajdah-i-Sahw*; rather he should perform the *Salat* afresh. The *Salat* is not valid even if the *Sajdah-i-Sahw* is performed. The *Salat* is valid if the things which are neither *Fard* nor *Wajib* in the *Salat*, are given up, by mistake and *Sajdah-i-Sahw* is not obligatory.

Some Rulings relating to Sajdah-i-Sahw

Ruling 1: Any person whether he is Imam or *Mansurid*, recites loudly in a *Sirri Salat* (in a low voice) which the Imam recites loudly, he should perform *Sajdah-i-Sahw*; however, if he performed a small portion of recitation loudly (which is not sufficient for the *Salat* to be valid) e.g.; he recited loudly two or three words or the Imam performs the recitation to the same extent in a *Jahri Salat*, *Sajdah-i-Sahw* is not obligatory. This is the most authentic view.

Description relating to Sajdah-i-Tilaawat (Recitation)

Ruling 1: In the Holy Quran, there are fourteen *Sajdahs* (prostrations) for recitation. Wherever in the script of the Holy Quran, the word (*Sajdah*) is written on its margin, after recitation of the verse containing the particular word, performing *Sajdah* or prostration becomes *Wajib* or obligatory. This *Sajdah* is called *Sajdah-i-Tilaawat*.

Ruling 2: The method of performing *Sajdah-i-Tilaawat* is that you should say, first, *الله اکبر* (Allah is Great) and then, go to perform *Sajdah*. While uttering the words "*Allah Akbar*", you should not raise your hands. While in the position of *Sajdah*, you should recite, at least, thrice, *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. After that you raise your head saying *Allah Akbar*. Thus, *Sajdah-i-Tilaawat* has been performed.

Ruling 3: It is better that you are in the standing position. You should, first say "*Allah Akbar*" and then, perform *Sajdah*. Again, saying "*Allah Akbar*", you should stand up. If you say, "*Allah Akbar*" in the sitting position and then, perform *Sajdah* and then, rise from the *Sajdah* saying "*Allah Akbar*" and then, sit down and then, you do

not stand, even then, it is right.

Ruling 4: *Sajdah* is *Wajib* on a person who recites the particular verse and he who hears it whether the latter person is sitting for hearing the Quran or he is busy in other affairs and has heard the verse of *Sajdah* unintentionally, it is better to recite the verse of *Sajdah* quietly so as to make the *Sajdah* obligatory on others.

Ruling 5: The conditions which are must for *Salat*, are the conditions for the *Sajdah-i-Tilaawat* also i.e.,

1. Being with ablution.
2. Being pure of the place for the *Salat*.
- 3 & 4. Being pure of the body and the dress.
5. Prostrate towards the Qiblah etc.

Ruling 6: *Sajdah-i-Tilaawat* should be performed in the same way as that of the *Salat*. Some women perform the *Sajdah-i-Tilaawat* on the Quran itself. In this way, *Sajdah* is not valid and it does not absolve them from the obligation.

Ruling 7: If a person is not in the state of ablution at that time, he should perform the *Sajdah* at some other time. It is not necessary that he should perform the *Sajdah* instantly because it may not be forgotten later on.

Ruling 8: If someone is under obligation to perform many *Sajdahs*, he should perform them now if he has not performed them as yet. They should be performed at any time during life. If he does not perform them at all, he will be a sinner.

Ruling 9: Being in the state of *menstruation* or *puerperal*, if a woman hears from a person the verse of *sajdah*, she is not under obligation to perform *Sajdah* but if she heard so being under obligation to take a bath, it is obligatory for her to perform the *sajdah* after taking the bath.

Ruling 10: If a person hears as such when he is ill

and is not strong enough to perform the *sajdah*, he should perform it by hinting as he does while offering the *Salat*.

Ruling 11: if a person recites the verse of *Sajdah* during the performance of the *Salat*, he should immediately perform it in the state of *Salat* and then recite the remaining portion of the *surah* and then, he should perform the *Ruku'*. Reciting such a verse, if he does not perform the *sajdah* immediately, and, after it, recites two or three verses and then, performs the *sajdah*, it is also valid; but if he recited more than that and then, performed the *sajdah*, the performance of *sajdah* is valid but he incurs sin.

Ruling 12: If one heard the verse of *Sajdah* during the *Salat* and did not perform the *Sajdah* in the very state of *Salat*, it will not be validly performed if done after the *Salat* and he will remain sinful for ever and there is no way of pardon except *Taubah* (repentance) and begging of forgiveness from Allah.

Ruling 13: After reciting the verse of *Sajdah*, if one immediately, goes to *Ruku'* and intends during the *Ruku'* that he is doing this *Ruku'* for *Sajdah-i-Tilaawat* also, the *sajdah* will be validly performed. And if he did not make this intention in the *Ruku'* and goes to perform the *sajdah* in the routine, the *Sajdah-i-Tilaawat* will also be valid whether he makes intention or not.

Ruling 14: If a person, while offering the *Salat*, hears the verse of *Sajdah* from someone else, he should not perform the *Sajdah* during the *Salat*; rather, it should be performed after the *Salat*. If he performs it during the *Salat*, it will not be valid. He will have to do it again and will incur sin also.

Ruling 15: Sitting on the same place, if a person repeats many times the verse of *sajdah*, only one *sajdah* will be obligatory whether he performs it at the end of all the

recitals or at the end of the first recital and repeats it again and again. If he changed the sitting place and repeated the same verse, then, repeated the same verse at a third place and the place got on changing, he will have to perform the *sajdah* as many times as the number of recitals of the same verse.

Ruling 16: If, sitting at the same place, a person recited many verses of *Sajdah*, he should perform as many *sajdahs* as the number of *Sajdah* verses.

Ruling 17: If a person recited a *sajdah* verse in the sitting position, then he stood up and did not move and repeated the same verse, while standing at the place where he was sitting, he is under the obligation to perform only one *Sajdah*.

Ruling 18: If a person recited the *Sajdah* verses at a place and went somewhere else for some piece of work; he, again, came at the same place and repeated the same verse, he will be under obligation to perform two *Sajdahs*.

Ruling 19: A person recited a *Sajdah* verse sitting at a place. He, then, got busy with some other engagement sitting at the same place after ending the recitation of the Quran, such as taking food or sewing etc., or feeding milk to the baby by a woman. And then, one recited the same verse at the same place. Thus, performing of two *Sajdahs* became obligatory. In these and such cases, when the action changed, it amounted to the change of place.

Ruling 20: If a person recited a *sajdah* verse in a closet, veranda or room, then, he went to its other corner and recited the same verse, one *Sajdah* will be sufficient whether he recites it several times; however, if he got busy in another deed and, then recited the same verse, he will have to perform the second *Sajdah*. And then, if he got busy in the third deed, he will have to perform the third

Sajdah.

Ruling 21: If there is a big house, reciting the *Sajdah* verse in the other corner it necessitates the *second Sajdah* and in the third corner the *third Sajdah*.

Ruling 22: The same rule will apply on the mosque, which applies to a closet. If the *Sajdah* verse is recited several times, only one *Sajdah* will be obligatory whether a person recites while sitting at the same place or recites it while walking to and fro in the mosque.

Ruling 23: If a person recites the *Sajdah* verse several times during the *Salat*, even then, one *Sajdah* will be obligatory whether he performs the *Sajdah* after reciting the *Sajdah* verse several times or after the recitation of the verse for the first time or recites the *Sajdah* verse in the same *Rakat* or in the second *Rakat*.

Ruling 24: During the *Salat*, if a person recited the *Sajdah* verse and did not perform the *Sajdah* and he, again, intended for *Salat* at the same place and recited the same *Sajdah* verse during the *Salat* and performed the *Sajdah-i-Tilaawat* during the *Salat*, this *Sajdah* is sufficient for both the *Sajdahs*; however, if he changes the place, the second *Sajdah* will be obligatory.

Ruling 25: If a person recited the *Sajdah* verse during the *Salat* and performed it during the *Salat* and, again, intended another *Salat* at the same place and recited the same *Sajdah* verse, now, he must perform the *Sajdah*, again, during the *Salat*.

Ruling 26: The place of the reciter of the *Sajdah* verse did not change and one recited the same verse, again and again, in the sitting at the same place but the place of the hearer changed. The one heard the *Sajdah* verse at one place, then, at the second place and then at the third place. Only one *Sajdah* is obligatory for the reciter and several

Sajdahs are obligatory for the hearer. The hearer will be under obligation to perform as many *Sajdahs* as the number of places at which he heard the *Sajdah* verse.

Ruling 27: If the place of the hearer did not change and the place of the reciter changed, the reciter will be under obligation to perform *Sajdah* according to the number of places changed by him and the hearer will be under obligation to perform only one *Sajdah*.

Ruling 28: Reciting the whole *surah*, giving up the *Sajdah* verse is *Makrooh* and prohibited. No person should give up the *Sajdah* verse. Thus, doing as such will be denial from performing the *Sajdah*.

Ruling 29: There is no harm if a person recites no verse except the *Sajdah* verse. If he does so while offering the *Salat*, there is a condition also that the verse should be so long that it is equal to three small verses; however, it is better that he should recite such a verse alongwith one or two other verses.

Ruling 30: A person hears a *Sajdah* verse from the *Imam* and then joins the congregation behind him, he should perform the *Sajdah* alongwith the *Imam*. If the *Imam* has performed the *Sajdah*, there are two forms. Firstly, he performs the *Rakaat* in which the *Imam* has recited the *Sajdah* verse, he need not perform the *Sajdah* and it will be deemed that he has performed that *Sajdah* also. Secondly, he does not offer that *Rakaat*, he is under obligation to perform the *Sajdah* separately, after ending the *Salat* with the *Imam*.

Ruling 31: If a *Sajdah* verse is heard from a *Mugla-di*, the performing of *Sajdah* will not become obligatory neither on him nor on the *Imam* and nor on those who are participating in that *Salat*; however, the people who are not participating in that *Salat* whether they never offer

Salat or are offering another *Salat*, will be under obligation to perform the *Sajdah*.

Ruling 32: The laughter during the *Sajdah-i-Tilaawat* does not invalidate the ablution; however, it invalidates the *Sajdah*.

Ruling 33: If a woman stands close to the man, it does not invalidate *Sajdah Tilawat* (Recitation Prostration).

Ruling 34: If the *Sajdah-i-Tilaawat* becomes obligatory during the *Salat*, its immediate performance is obligatory. No delay is permitted.

Ruling 35: The *Sajdah* outside the *Salat* cannot be performed in the *Salat* and that of the *Salat* cannot be performed outside the *Salat*; rather it cannot be performed in another *Salat* also. Thus, if a person recites the *Sajdah* verse while offering the *Salat* and does not perform the *Sajdah* accordingly, he will be a sinner and there is no way except that he repents on it and Allah Most Merciful of all may pardon due to His Grace.

Ruling 36: Two persons are riding on the horses separately and they are offering the *Salat*. If everyone of them is reciting the same *Sajdah* verse and hears it during the *Salat*, only one *Sajdah* will be obligatory on each of them which must be performed during the *Salat* only as an obligation and if the same verse is recited in the *Salat* and the same is heard outside the *Salat*, two *Sajdahs* will be obligatory one due to recitation and the other due to hearing; but the *Sajdah* being obligatory due to recitation, that will be considered relating to the *Salat* and will have to be performed during the *Salat* alone and the *Sajdah* being obligatory due to hearing, will have to be performed outside the *Salat*.

Ruling 37: If the *Sajdah* verse is recited during the

Salat and the *Ruku'* is performed immediately or after reciting two or three verses, and the intention for performing this *Sajdah* is also made at the time of performing the *Ruku'*, the *Sajdah* will be performed. Similarly, if the *Sajdah* for the *Salat* is performed after the recitation of the *Sajdah* verse i.e; after performing the *Ruku'*, *Qaumah* etc., even then, this *Sajdah* will be performed and there is no need of intention also.

Ruling 38: The *Sajdah* verse should not be recited during the *Jummah*, *Eids* and *Sirri Salat* because the *Mujtahid* will get suspicious to perform *Sajdah* (prostration).

Excellence of Jummah

1) The Prophet ﷺ said that Friday is the best of the days of the week. Hazrat Adam ﷺ was created on this day and on the same day he was admitted to the Paradise. He was brought outside on this very day which was a cause of the existence of man in this world and which is a great blessing. The *Qiyamat* or Resurrection will take place on this day. (*Sahih Muslim*).

2) It is reported from Imam Ahmad رضي الله عنه, that the excellence of the night of Jummah is more than *Lailat al Qadr* (Night of Power). The noble mother of the Holy Prophet ﷺ conceived on that night. His coming to this world is a blessing for this world and Hereafter that nobody can count or estimate.

3) The Prophet ﷺ observed that there is such a time during Jummah day that the invocation made during it must be accepted by Allah. (*Sahihain Sharifain*).

There is a difference of opinion among the scholars as to the particular time of Jummah when it occurs as laid down in the *Hadith*. Hazrat Shaikh Abdul Haq *Muhaddith Dehalvi* has reported forty opinions in the book *shark*

safar al suadar but he has given preference to two opinions. One of them is the time or moment occurs during the period of starting *Khutbah* (Sermon) till the end of the *Salat*. The second opinion is that the time or moment occurs in the period before the day ends. This second opinion has been adopted by a large number of scholars and many reliable *Ahadith* support it. According to an authentic Hazrat Fatimah رضي الله عنها, used to order her maid servant to inform her when the day of *Jumah* is nearing its end so that she might get busy in rehearsals and invocations to Allah. (*Ash Atal Imaanat*).

4) The Prophet ﷺ observed that *Jumah* is the most excellent of all of your days. The trumpet will be blown on the Resurrection day on the same day. Send blessings and peace abundantly on me because it is presented to me on the same day. The companions submitted to him, "O Prophet of Allah! How will it be presented to you when even the bones are no longer safe after death?" The Prophet ﷺ observed, "Allah has prohibited the bodies of the Prophets on the earth for ever." That is to say that the earth cannot make any change in the bodies of the Prophets. They will remain in the same condition as they have been in this world.

5) The Prophet ﷺ observed, "Shahid means the day of *Jumah*. No day is more venerable than the day of *Jumah*. In it, there is a moment when a Muslim makes an invocation, it will be accepted and when he begs shelter, Allah does grant him shelter." (*Tirmizi*). The word *Shahid* has occurred in *Surah al Burooj*. Allah has sworn by that day. He states in the Holy Quran:

وَالسَّمَاءُ طَاتِ الْمَرْوِجِ وَالْيَوْمُ الْمَوْعِدُ وَشَاهِدٌ وَمُشْهُدٌ (المرج ٨٥-٨٦)

"By the sky, with its constellations. By the promised day (of Judgment). By one that wit-

nesses and the subject of the witness."

According to the interpreters, here *Shahid* means *Jumah* and *Mashhood* means *Arafah*.

6) The Prophet ﷺ observed that *Jumah* is the head or chief of all the days and the most venerable in the eyes of Allah. Its grandness is more than that of *Eid al Fitr* and *Eid al Adha* also. (*Ibn Majah*)

7) The Prophet ﷺ observed that a Muslim who dies on the day or night of *Jumah*, Allah keeps him safe from the torment of the grave. (*Tirmizi*)

8) Once Hazrat Ibne-Abbas رضي الله عنه, recited the verse:

الْيَوْمَ كَمْلَتْ لَكُمْ دِيْنُكُمْ (السَّمْدَن ١)

"This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion."

A Jew was sitting near him. He expressed that if this verse would have been revealed to them, they would have made that day as *Eid*. Hazrat Ibne-Abbas رضي الله عنه, observed that this verse had been revealed on the day of two Eids. That is to say that it was *Jumah* and the day of *Arafah* and we do not observe it as *Eid*.

9) The Prophet ﷺ observed that the night of *Jumah* is a bright night and the day of *Jumah* a bright day. (*Mishkat*).

10) On the Day of Resurrection when Allah will send the deservers of the Paradise to the Paradise and the deservers of the Hell to the Hell and these days and nights will be there also, though there will be no days and nights but Allah will teach them about the span of day and night and counting of hours. Thus, when the day of *Jumah* will arrive and it will be that time when the Muslims used to leave their houses for the *Jumah Salat*. A proclaimer

will announce: "O the people of the Paradise! Go further to the jungle the length and breadth of which is known to nobody except Allah. There will be heaps of musk. The Prophets will be installed on the pulpits of brilliance equal to the sky and the believers on Ruby Chairs. Thus, when all the people will occupy their respective seats, Allah will send a wind which will scatter the musk heaped over there spread. That wind will take the musk to their clothes and will apply it to their mouths and hair. That wind knows the method more than the woman who is given the perfumes of the whole world. Then Allah will order the bearers of the Throne to place it among those people. Then, He will address them and will say, "O My servants who believed in the unseen, though you had not seen Me. You verified My Prophet ﷺ and obeyed My order. Now, demand anything from Me. This day is for abundant Blessings." All the people will say with one voice, "O Cherisher! We are pleased with You. Be pleased with us. Allah the Most High will observe. O the people of Paradise! If I had not been pleased with you, I would not have kept you in My Paradise. Demand anything else because this day is for more and more blessings." Then, all the people will say with one voice, "O our Sustainer! Show us Your elegant adorning beauty enabling us to see Your Sacred Self with our own eyes." So, Allah, the Most High will remove the curtains and will appear before them and will surround them with this world adorning beauty. If the people of the Paradise had not been ordered never to be burnt, indeed, they will not be able to afford this light and would have turned to ashes. Then, Allah will order them to go to their respective places. Their beauty has doubled with the effect of the real beauty. When these people will come to their wives, neither will their wives be able to see them nor they

will be able to see their wives. After some time, when the light, which covered them, will be removed, only then, they will be able to see each other. Their wives will say that their features are now thousands times better than that they had at the time of going. They will reply in the affirmative and will add that it is due to the fact that Allah had shown us His Sacred Self to us and we witnessed His beauty with our own eyes. (*Sharah Sufar-as-Sa'adat*). See how great blessing has been achieved due to *Jummah*.

11) Everyday at noon, the Hell is highly glittered. Due to the blessing of *Jummah*, it is not glittered on *Jummah*.

12) The Prophet ﷺ observed on one Friday, "O Muslims! Allah has fixed this day as *Eid*. Therefore, take a bath on this day. The person who has perfume, he must apply perfumes. And make it essential to brush his teeth on this day. (*Ibn Majah*)

The Excellence and stress on *Jummah Salat*

1) *Jummah Salat* is an obligation of supreme degree. It is proved on the basis of the Holy Quran, successive *Ahadith* and consensus of the *Ummah*. The person who denies it is a disbeliever and who gives it up without an excuse is an evil-doer. Allah ordains in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ اللَّهُو مِنْ يَوْمِ الْجُمُعَةِ فَلَا سُبُّوا إِلَيْهِ ذِكْرَهُ
وَذَرُوا إِلَيْهِ ذِكْرَهُ مَنْ حَرِّمَ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (الجُمُعَةٌ ٢:٦٢)

"O you who believe! When the call is proclaimed to *Salat* on Friday (the day of assembly), hasten earnestly to the remembrance of Allah and leave off business (and effort)."

Here remembrance means, Friday and its Sermon, and effort means to go to Friday *Salat* well prepared.

2) The Prophet ﷺ has observed, "The person who takes a bath and purifies himself according to his capacity on Friday, applies oil to his hair uses perfume, goes for the *Salat* to the mosque, reaching the mosque, does not displace anyone from his place and occupies his seat, offers as many *Nafل Rakaat* as are destined for him, keeps quiet when the Imam delivers the Sermon, all his sins from the previous Friday till that time are forgiven. (*Sahih Bukhari*)

3) The Prophet ﷺ observed, "The person who takes, special bath on Friday and goes to the mosque early on foot and uses no conveyance, listens to the Sermon and does not do any absurd act in the meanwhile, he will get, in lieu of that, reward of worship for complete one year reward for fasting and reward for offering *Salat* for one year.

4) Ibn-e-Umar and Abu Hurairah رضي الله عنهما, stated that they have heard the Prophet ﷺ saying, "The people must not abandon Friday *Salat* else Allah will put a seal on their hearts and they will become very negligent. (*Sahih Muslim*)

5) The Prophet ﷺ observed, "The person who gives up Friday *Salat* three times due to laziness i.e; without any excuse, Allah seals his heart. (*Tirmizi*). In another report, it is stated that Allah gets displeased of him.

6) Tariq Bin Shahab رضي الله عنه, reported that the Prophet ﷺ has stated, "Offering the *Salat* with congregation on Friday is obligatory on every Muslim except four persons viz: a slave i.e; the person who is the property of another person according to the rules of *shariah*, Woman, immature boy and the sick. (*Abu Daud*)

7) Ibne Umar رضي الله عنهما, reported that the Prophet ﷺ stated about those who give up Friday *Salat*, "I made up my mind to appoint an Imam on my behalf and I myself put on fire the houses of those who do not attend the Fri-

day *Salat*. (*Sahih Muslim*)

A *Hadith* on the same theme has been reported favouring giving up the congregation as has been mentioned above.

8) Ibn-e-Abbas رضي الله عنهما, has reported that the Prophet ﷺ stated that the person who gives up the Friday *Salat* without any excuse, is recorded as a *Munafiq* or hypocrite in the book which is quite safe from any change. (*Mishkat*). The verdict of being hypocrite will last for ever; however, if he repents or the Most Merciful grants him pardon merely or the basis of His grant, it is another thing.

9) Hazrat Jabir رضي الله عنه, has stated that the Prophet ﷺ observed, "The person who has faith in Allah and the Day of Resurrection, it is essential for him to offer *Jummah Salat* except the patient, traveller, woman, immature boy and the slave. Thus if a person gets busy in an absurd act or business on Friday, Allah is displeased with him (*Mishkat*). That is to say that He is master of his own whether He is worshipped and praised or not. His self is embodiment of all the qualities whether anyone worships and praises Him or not.

10) It is reported from Ibn-e-Abbas رضي الله عنهما, that the Prophet ﷺ said, "The person who gave up many Friday *Salat* continuously, in fact, neglected Islam.

11) Some asked Ibn-e-Abbas رضي الله عنهما, "A certain person has died. He did not offer the *Jummah Salat* and did not join the congregation. What is your view about him?" He replied, "He will be in the Hell." Later on, that person kept putting him the same question for about a month and he kept giving the same reply. (*Thya al Uloom*)

A cursory glance on these *Ahadith*, it can well be concluded that there has been a strict order for offering the *Jummah Salat* in *Shariah* and there have been severe

threats against the person abandoning it. Can a person dare, even now, to give up this obligation after professing Islam?

Method of offering

Jummah Salat

After the first *Azaan* of *Jummah* and before the *Azaan* for Sermon, you should offer four Rakaat *Sunnah Muakkadah*. After the Sermon, you should offer two Rakaat *Fard* with congregation behind the Imam. Then, you should offer, again, four Rakaat *Sunnah Muakkadah*. Again, you should offer two Rakaat *Sunnah*. According to some scholars, these two Rakaat *Sunnah* are also *Muakkadah*.

Conditions of Jummah

Salat being wajib (compulsory)

1) To be a stationed person, as the traveller is not under obligation to offer *Jummah Salat*.

2) To be healthy so a patient is not under obligation to offer *Jummah Salat*. The illness which serves as hindrance in going to mosque. If a person has become old enough, due to old age, to go to the mosque or is blind, all such people will be considered patients and the *Jummah Salat* will not be obligatory for them.

3) To be free for a slave *Jummah Salat* is not obligatory.

4) To be a man, as *Jummah Salat* is not obligatory on a Woman.

5) To be free from any of the disabilities mentioned above, if any of these disabilities are present, *Jummah Salat* will not be obligatory.

Examples: 1) It is raining very heavily 2) A person has to look after patient 3) There is a fear of enemy in

going to the mosque 4) The conditions being obligatory for other *Salats* as mentioned above, are also authentic in this case i.e., to be prudent, mature and a Muslim. These conditions which have been stated, were in connection with *Jummah Salat* being obligatory. If a person offers the *Jummah Salat* inspite of non-availability of these conditions, his *Salat* will be offered validly i.e., the *Fard* of *Zuhr* will be offered by him. For example, a traveller or a woman offers the *Jummah Salat*.

Conditions of validity

of Jummah Salat

1) In city or town, the *Jummah Salat* is valid but in a village or a jungle, *Jummah Salat* is not valid; however, if the population of village is equal to that of a town e.g.; three or four thousand men, then, the *Jummah Salat* is valid.

2) *Zuhr time*. Thus, before or after the *Zuhr* time, *Jummah Salat* is not valid. If the time, while offering the *Jummah Salat* ends, the *Salat* will be invalid even though the *Qaaidah Akheerah* (last sitting), to the extent of *Tashahhud* has been performed. Due to the same reason, *Jummah Salat* is not offered by way of *Qada* (missed *Salat*).

3) Sermon i.e., remembering Allah before the people whether only *Qaaidah* or *Qasida* is uttered, even though limiting to it only is *Makrooh* and contrary to *Sunnah*.

4) Sermon be delivered before the *Salat*. If the Sermon is delivered after the *Salat*, the *Salat* will be invalid.

5) Deliverance of Sermon within the *Zuhr* time. If Sermon is delivered before the due time, the *Salat* will not be valid.

6) *Jamaat* or congregation i.e., In addition to Imam, presence of, at least, three men before the start of Sermon till the first Rakaat. These three persons who were or are at the time of *Salat* should be such that they are capable of (*Imamat*) or leading the congregation. If there is only a woman or an immature boy as *Muqtadi*, the *Salat* will not be held validly.

7) If the people leave before prostration and there remain less than three men with the Imam or there remains none, the *Salat* will be invalidated; however, if they leave after prostration, there is no harm.

8) The Jummah *Salat* should be offered with general permission and publicity. It is not valid to offer Jummah *Salat* secretly at a particular place. If jummah *Salat* is offered at such a place where the general public is not allowed to attend or the gates of mosque are closed, the *Salat* will not be valid.

These were the conditions which are stated above, relating to the validity of the Jummah *Salat*. If a person offers the Jummah *Salat*, in spite of the non-availability of these conditions, the *Salat* will not be valid. He will have to offer *Zuhr Salat*, again, as this *Salat* will be *Nafl Salat* and offering the *Nafl Salat* with so much arrangement, therefore, offering Jummah *Salat* in such a state is *Makrooh Tehreemi*.

Rulings relating to Jummah *Salat*

Ruling 1: It is better that the person who delivers sermon, should lead the *Salat* and if someone else leads it, it is permissible.

Ruling 2: It is *Masnoon* to start the *Salat* with *Iqamat* as soon as the sermon is finished. Doing some world-

ly act between the Sermon and the *Salat* is *Makrooh Tehreemi*. If the pause in between prolongs, Sermon must be repeated; however, if there is some religious occupation e.g., telling some *Sharaai* (Divine) or legal rulings or going for ablution after its invalidation or if it is known after the Sermon that he needed the bath and he goes for it, it is not *Makrooh*. Neither there is a need of repetition of the Sermon.

Ruling 3: Jummah *Salat* should be offered with this intention نويت لـ اصلح وكمي الفرض ملحوظ الحسنة i.e; I intend to offer two Rakaat *Fard* of Jummah *Salat*.

Ruling 4: It is better that the people of the same locality should offer the *Salat* in the same mosque collectively even though the *Salat* in a number of mosques of the same locality is also permissible.

Ruling 5: If a *Masboog* (late comer) joins the congregation in the *Qaadah Akheerah* (last sitting), while reciting *At-tahriyyat* or after the *Sajdah-i-Sahw* (Remedial prostration), his participation or joining will be valid and he should end the Jummah *Salat*. He need not offer *Zuhr Salat*.

Ruling 6: Some people offer *Zuhr Salat*, as a precautionary measure, after the Jummah *Salat*. They should not do it because it spoils the belief of the common men; however, if a learned man wants to offer it, in the case of doubt, he should not inform anyone.

Rulings relating to Sermon of Jummah

Ruling 1: When all the people join congregation, the Imam should sit on the pulpit and the *Muazzin* should utter the *Azaan* standing before him. After the *Azaan*, the Imam should, at once, stand up and start the Sermon.

Ruling 2: Twelve things are *Masnoon* (Prophets precepts) in the Sermon.

1) Keeping in the standing position of the person giving sermon.

2) Giving two Sermons.

3) Sitting between the two Sermons for so much time during which *Qasas* can be uttered thrice.

4) To be pure from bath the fartings.

5) Facing towards the people while delivering the Sermon.

6) Reciting *SubhaanAllah* in the heart before starting the Sermon.

7) Giving the Sermon so loud that it is audible.

8) Inclusion in the Sermon. these eight topics thanks giving to Allah and His praise, witnessing of Unity of Allah and Prophethood of Prophet ﷺ, sending peace and blessings on the Prophet ﷺ, wise counsel and sermonizing, Recitation of verses or any *surah* of the Quran. Repeating all these things in the second Sermon, praying for the Muslims in the second Sermon instead of wise counsel and sermonizing again.

This was the list of the eight kinds of topics. Next is the list of those things which are *Masnoon* in the Sermon.

9) Brevity of Sermon: rather keeping it less than the *Salat*.

10) Reciting the Sermon while standing on the pulpit. If there is no pulpit, standing with the support of a stick, putting a hand on it. In the absence of a pulpit putting one hand or the other as is the custom with some people of our period is not reported.

11) Being both the Sermons in Arabic. Reciting the Sermon in another language or adding some couplets from any language as is customary with some people of our age,

is against the *Sunnah Muakkadah* and *Makrooh Tehreemi*. (Imdadul Fataawaa P-25 v.1.)

12) Sitting facing towards the *Qiblah* by the audience or those who are hearing the Sermon. Praying for the progeny of the Prophet ﷺ specially for the *Khulaja-i-Rashideen* or rightly guided caliphs and Hazrat Hamzah and Hazrat Abbas رضي الله عنهما, is *Mustahab*. Praying for the head of Islamic state is also permissible; but excessive praise is wrong and *Makrooh Tehreemi*.

Ruling 3: When the Imam stands for giving sermon, from that time, offering any *Salat* or talking with one another is *Makrooh Tehreemi*; however, offering *Salat* by way of *Qada*, for *Sahib-i-Tarteeb* or offering of *Qada Salat* in order, is permissible rather *Wajib*, at that time also. Unless the Imam ends the Sermon, all these things are prohibited.

Ruling 4: When the Sermon starts, all the audience are under obligation to listen to it whether they are sitting near the Imam or at a distance. Doing any act which interrupts listening is *Makrooh Tehreemi*. Eating, drinking, talking, moving here and there, saluting or responding the salutation or telling someone a *Sharaii* ruling is prohibited in the same way as is prohibited during the *Salat*; however, it is permissible for the *khateeh* (Preacher) to tell some *Sharaii Ruling* while delivering the Sermon.

Ruling 5: If you are offering *Sunnah* or *Nafl Salat*, and the Sermon starts, it is preferable to complete the *Sunnah Salat* and end the *Nafl Salat* after completing two *Rakaat*.

Ruling 6: While sitting in between the two *Khutbahs*, it is *Makrooh Tehreemi* to supplicate raising both hands by the Imam or *Muqtadis*; however, if it is done as such without raising both hands and secretly, it is permissible provided nothing is uttered from the mouth, neither

loudly nor in a low voice but it has not been reported by the Prophet ﷺ or his Companions. It is also not copied in the books of *Fiqh* (Jurisprudence). To perpetuate it, it seems to be essential, therefore, it is innovation.

Warning: In our age, it is considered necessary that if someone does not read the Sermon, he is made an object of indictment. (*Rooh-ul-Ikhwan*)

Ruling 7: It is permissible to read the *Sermon* from a book.

Ruling 8: If the name of the Prophet ﷺ is mentioned during the *Sermon*, the *Muqaddis* should recite *Dardood sharif* (Salutation) secretly.

SERMON OF JUMMAH

The first Khutbah (Sermon) of Jummah is given herebelow:

الحمد لله على النعم عظيم الصفات من النعمات كثیر الشان
جليل القدر رفع الذكر مطاع الامر على البرهان فخيم الاسم
غیر العلم وسیع الحلم كثیر الغفران جميل الشاء جزيل العطاء
محب الدعاء عمیم الاحسان سریع الحساب شدید العقاب اليم
العذاب عزیز السلطان ونشهد ان لا اله الا الله وحده لا شريك له في
الخلق والامر ونشهد ان سیدنا ومولانا محمدنا عبده ورسوله
المعصوت الى الاسود والاحمر المنعمتو بشرح الصدر ورفع الذكر
وصلی الله عليه وعلى آله واصحابه الذين هم خلاصة العرب العرب
وخر الخالق بعد الآباء

اما بعد! في ايها الناس وحدوا الله فان التوحيد رأس الطاعات واتقوا
الله فان التقوى ملاك الحسنات وعليكم بالسنة فان السنة تهدي
الى الطاعة ومن اطاع الله ورسوله فقد رشد واهدى واباكم والبدعة
فان البدعة تهدي الى المعصية ومن بعض الله ورسوله فقد ضل
وغرى وعليكم بالصدق فان الصدق ينحي والكذب يهلك وعليكم
بالاحسان فان الله يحب المحسنين ولا ينفطروا من رحمة الله فانه
ارحم الراحمين ولا تحوروا الدنيا فتكتونوا من الخاسرين الا وان نفنا
لن نموت حتى تستكمل رزقها فاتقوا الله واجملوا في الطلب
ونوكلوا عليه فان الله يحب الم وكلين وادعو فان ربكم محب
الداعين واستغفروه يمددكم باموال وينبئ ان عود بالله من الشيطان
الرجيم وقال ربكم ادعوني استحب لكم ان الذين يستكرون عن
عبادتي سيدخلون جهنم داخرين، يبارك الله لنا ولكم في القرآن
العظيم ونفعنا واباكم بالآيات والذكر الحكيم استغفروا الله لي ولهم
ولسائر المسلمين فاستغفروه انه هو الغفور الرحيم

The second Khutbah is given as under:

الحمد لله الذي انزل على عبده الكتاب ولم يجعل له عوجا فيما
لبنوا ياسا شديدا من لدنه ويسير المؤمنين الذين يتعلمون الصالحات
ان لهم اجر احسنا ما كتب في ادا، ويدر الدین قالوا الخدا، الله ولدا
ما لهم به من علم ولا لابائهم كبرت كلمة تخرج من المواهيم ان

يقولون الاكذب اعوذ بالله من الشيطان الرجيم، ان الله وملائكته يصلون على النبي باياتها الذين آمنوا صلوا عليه وسلموا تسليماً محمد رسول الله والذين معه اشداء على الكفار رحمة بينهم تراهم وكما سجنا يبغون فضلا من الله ورضوانا سبباً لهم في وجوههم من اثر السجدة ذلك مذموم في التوراة ومحظى في الانجيل كفر اخر في شطنه فازره فاستغلظ فاستوى على سوفه يعجب الزراعة لحيط بهم الكفار وعد الله الذين آمنوا وعملوا الصالحات منهم مغفرة واجرا عظيماً والسابقون الاولون من المهاجرين والانصار والذين اعواهم باحسان رضي الله عنهم ورضوا عنه واعده لهم جنات تجري من لحبيها الانهار حالي الذين فيها ابداً انما يريد الله ليذهب عنكم الرجس اهل البيت ويهزكم تطهيراً، ربنا اغفرنا ولا حواتنا الذين سقونا بالاصح ولا نجعل في قلوبنا غلاً للذين آمنوا ربنا رزف الرحيم، بالذين آمنوا اطبعوا الله والطريق الى الرسول واولى الامر منكم قاتل تازعكم في شيء فردوه الى الله والرسول ان كتمت تؤمنون بالله واليوم الآخر ذلك خير واحسن تاویلاً، ان الله يأمر بالعدل والاحسان وابعاء ذى القربى ويبتئ عن الفحشاء والمنكر والمعي يعظكم لعلكم تذكرون، فاذ ذكروني اذ ذكركم واشكروني ولا تكفرون اذ ذكر الله العلي العظيم يذكركم وادعوه يستحب لكم وذذكر الله تعالى اعلى واولى واعز واجل واتم واهم واعظم واما ذكره

Description relating to Eids Salat

Ruling: The first day of the lunar month, Shawwal is called *Eid al Fitr* and the tenth day of the lunar month, Zil Hijjah is called *Eid al Adha*. Both of these days are the days of Eid and rejoicing in Islam. It is *Wajib* to offer two Rakaat *Salat* on each of these days, as thanksgiving. The obligatory conditions and validity, as have been explained above, for the Jummah *Salat*, are all the same for the *Salat* of Eids except that Sermon is *Fard* and a condition for the Jummah *Salat* and is recited before the *Salat* whereas it is not *Fard* and condition for the Eids *Salat*; however, it is *Sunnah* for the Eids *Salat* and it is delivered after the *Salat*

but listening the Eid Sermon is *Wajib* like that of the Sermon of Jummah that is to say that talking and offering *Salat* at that time is *Haram* or prohibited.

Sunnahs of the Eids

Thirteen things are *Sunnah* on *Eid al Fitr*. They are given as under:

- 1) Preparing oneself according to *Shariah*.
- 2) Taking a bath.
- 3) Brushing the teeth.
- 4) Wearing the best dress according to one's means.
- 5) Using perfume.
- 6) Getting early in the morning.
- 7) Going to the open field for Eid congregation early.
- 8) Paying *Sadaqah-i-Fitr* before going for *Salat*.
- 9) Eating some sweet thing like dry-date etc. before going to the Eid *Salat*.
- 10) Offering the Eid *Salat* in the ground meant for Eid *Salat* i.e., not offering the Eid *Salat* in the city mosque without an excuse.
- 11) Going to and coming back home from different routes.
- 12) Going on foot.
- 13) While going to the mosque, reciting in a low voice اللهم اكملنا ملائكة، اللهم اكملنا ملائكة، اللهم اكملنا ملائكة

Ruling 1: The method of offering the *Salat* of *Eid ul Fitr* is that, first, you should make intention in these words بورت ان اصلی وکعبی لواجع صلوا علیه اعظم مسکرات واجه. I intend for two Rakaat *Salat* for *Eid al Fitr* alongwith six obligatory *Takbeers* (Recitation of Allah Akbar). After the intention, you should place your hands as in other *Salat* and recite upto the end of ساخت الله. Then, you should say *Allah Akbar* thrice and raise your hands upto the ears like *Tak-*

beer-i-Tahreemah. After saying the *Takbeer*, you should let your hands loose and with a pause after every *Takbeer* for so much time which is sufficient for reciting (*Subhan Allah*) thrice. After the third *Takbeer*, do not let loose your hands; rather you should place them as in other *Salat*. Then you should recite *Taawwuz*, *Tasmiah*, *Surah al Fatiha* and another *surah* and perform the *Ruku'* and *Sajdah* as is the routine while offering the *Salat*. Then, you should stand up and offer the second *Rakaat* by reciting *Surah al-Fatiha* and another *Surah*. After that, you should recite three *Takbeer* in the same way but, now, you should not fold your hands after the third *Takbeer*; rather you should let them hang. Then, saying the *Takbeer*, you should go to perform *Ruku'*.

Ruling 2: After offering the *Salat*, the Imam should deliver two Sermons, standing on the pulpit and should sit between the two Sermons for such a span of time as he sits during the Sermons of Jummah.

Ruling 3: After the *Eid Salat* (or after the Sermon), though it is not reported by Companions, Tabieen and Taba Tabieen from the Prophet ﷺ that he used to invoke blessings of Allah but as invoking blessings is *Masnoon* after every *Salat*, it will be *Masnoon* to invoke blessing of Allah after *Eid Salat* also.

Ruling 4: While delivering the *Eids* Sermon, the Imam should make the start with *Takbeer*. He should recite the *Takbeer* nine times in the first Sermon and seven times in the second one.

Ruling 5: The same is the method for the *Eid al Adha Salat*. In it also all those things are *Masnoon* which are in the *Eid al Fitr*. The difference is only that, while making the intention for the *Eid al Adha Salat*, you should say the words *Eid al Adha* instead of *Eid al Fitr*. Before

going to open ground for *Salat*, eating some sweet thing is *Masnoon* but it is not so in the case of *Eid al Adha*. On the way to open ground, saying *Takbeer* in a low voice is *Masnoon* but here it should be uttered loudly. Offering the *Salat* of *Eid al Fitr* late is *Masnoon* but that of *Eid al Adha* should be offered earlier and *Sadaqah-i-Fitr* is not to be paid instead, some animal is to be sacrificed after the *Salat* by the wealthy people. *Azaan* and *Iqamat* is neither said for *Eid al Fitr* nor for *Eid al Adha Salat*.

Ruling 6: No *Nafli Salat* should be offered where the *Eid Salat* is held because offering the *Nafli* at the same place is *Makrooh* before as well as after it; however, offering such a *Salat* at home after returning is *not Makrooh* and before the *Salat* of *Eid*, it is also *Makrooh*.

Ruling 7: Woman and those people who do not offer *Eid Salat* due to any reason, offering *Nafli Salat* etc. before *Eid Salat* by them is *Makrooh*.

Ruling 8: The Imam should explain rulings of *Sadaqah-i-Fitr* in the Sermon of *Eid al Fitr* and those of sacrifice and *Takbeer-i-Tashriq* in the Sermon of *Eid al Adha*.

After every *Fard Salat*, saying once ﴿الله اکبر﴾ is *Wajib* provided the *Fard Salat* is offered with congregation in a city. Saying this *Takbeer* is not *Wajib* on a woman or a traveller. If they are *Muqtadis* of such a person for whom this *Takbeer* is *Wajib*, it will, then, be *Wajib* on them also; however, if a *Munfarid*, a woman and a traveller also say it, it is better. According to the view of Jurists i.e; Imam Abu Yousuf and Imam Muhammad رض, it is *Wajib* on all of them.

Ruling 9: Uttering this *Takbeer* is *Wajib* from the day of *Arafah* or from the *Fajr* of the 9th till the *Asr* of the 13th *Zil Hajjah*. That comes to be twenty three *Salat* in which *Takbeer-i-Tashriq* is *Wajib*.

Ruling 10: Uttering of this *Takbeer* loudly is *Wajib*; however, the women should utter it in a low voice.

Ruling 11: This *Takbeer* should be uttered immediately after the *Salat*.

Ruling 12: If Imam forgets to utter the *Takbeer*, the *Muqtadis* should, immediately, start uttering the *Takbeer*. For this, they should not wait for the Imam to utter.

Ruling 13: Uttering this *Takbeer* after the *Eid al Adha Salat* is also *Wajib* according to some jurists.

Ruling 14: It is unanimous view of the jurists that offering the Eids *Salat* in several mosques is permissible.

Ruling 15: If a person could not join the congregation of *Eid Salat* and all the people have offered it, he cannot offer it individually because congregation is a condition for it. Similarly, if a person joined the congregation and his *Salat* was invalidated due to some reason, he cannot offer it as *Qada*. *Qada*, is not *Wajib* on him; however, if some other persons join him, then, it is *Wajib*.

Ruling 16: If the *Salat* could not be offered for certain reason, on the first day, *Salat* of *Eid al Fitr* can be offered on the next day and that of *Eid al Adha* by the 12th of *Zil Hajjah*.

Ruling 17: Even though offering the *Eid al Adha Salat* with delay upto the 12th day of the month without any excuse also, it will be *Makrooh* and on *Eid al Fitr*, the *Salat* will not take place altogether with delay without any excuse.

Example of Excuses:

- 1) The Imam did not come to lead the *Salat*.
- 2) It is raining heavily.
- 3) The lunar date is not established and it was confirmed after the decline of the sun.

4) The *Salat* was offered on a cloudy day and after clearing of the weather it occurred that the *Salat* was offered out of time.

Ruling 18: If a person joins the congregation of *Eid Salat* at such a time when the Imam has called the *Takbeers*, he should, immediately, say the *Takbeers* after making the intention, if he joined the *Salat* during the *Qiyam* and the Imam has made the recitation. If he joined the *Salat* at the stage of *Ruku'*, and it is likely that the *Ruku'* of the Imam will be available after saying the *Takbeers*, he should make the intention and, first, say the *Takbeers* and go to the *Ruku'*. If it is likely that the *Ruku'* will not be available, he should join the *Ruku'* and he should say *Takbeers* instead of *Tasbeeh* but should not raise the hands while saying *Takbeers* in the state of *Ruku'*. If he says the *Takbeers* before that and Imam raises his hand, he should also stand up and the *Takbeers* which are left or missed, he is exempted from it.

Ruling 19: If a person misses one Rakaat of *Eid Salat*, he should first perform Recitation, while performing it, then, he should say the *Takbeers* after it, even though he should have said the *Takbeers*, first, according to the rule. As in this way, the *Takbeers* in both the Rakaats are said continuously (one after the other), which is not in accordance with the opinion of any companion of the Prophet ﷺ, therefore, the verdict has been given against it. If the Imam forgets to utter the *Takbeers* and he recalls it, while in the position of *Ruku'*, he should utter the *Takbeers* in the position of *Ruku'* and should not turn to the position of *Qiyam* (i.e., he should go directly to the position of *Sajdah*), even then, it is lawful i.e., the *Salat* will not be invalid but, in no way, he should perform the *Sajdah-i-Sahw* due to the crowd of the people.

Khutbahs (Sermons) of Eid al Fitr

The Sermons of *Eid al Fitr* should be delivered after the *Salat*, one after the other. They are given as under:

The first Sermon of Eid al Fitr

الله اكبر الله اكبر لا الله الا شر الله اكبر الله اكبر الله اكبر ولله الحمد الحمد
لله المنعم المحسن الذي الفضل والجود والاحسان ذى الكرم
والمحنة والامتنان ذى الكمال الله اكبر لا الله الا الله والله اكبر الله اكبر
ولله الحمد وتشهد ان لا الله الا الله وحده لا شريك له وتشهد ان
سيدنا ومولانا محمد ابيه ورسوله الذي ارسل من شاع الكفر في
البلدان صلى الله عليه وآله واصحابه مالع الفهارن وتعجب
الملائكة شاهدوا الله اكبر الله اكبر الله اكبر الله اكبر الله اكبر
اما بعد فاعملوا ان يومكم هذا يوم عيد لله عليكم فيه عورات
الاحسان ورجاء نيل الدرجات والغفران والغفران الله اكبر الله اكبر لا
الله الا الله والله اكبر الله اكبر ولله الحمد وقد قال رسول الله صلى
الله عليه وسلم ان لكل قوم عيدا وهذا عيدنا الله اكبر الله اكبر لا الله
الا الله والله اكبر الله اكبر ولله الحمد وقال رسول الله صلى الله
عليه وسلم فاذا كان يوم عيد هم يعني يوم فطرهم باهت بهم ملائكة
فقال ياملا لكتي ماجراكم امير في قدر ما اوربكم جراة افتير في اجرها
مسائل ياملا يكتي عبدي واما قضاها فربضي عليهم ثم خرجوا
يغترون الى الدعاء وغرنى وجلالى وكرم وعلوى وارتفاع مكالى
لا جيهم فيقول ارجعوا قد غفرت لكم ويدل سباتكم حسات قال
فيرجعون عفوفهم الله اكبر الله اكبر لا الله الا الله والله اكبر الله
اكبر ولله الحمد وهذا الذي ذكر في ذلك اليوم كان فضله واما
احكامه من حدته الغطاء والصلوة والخطبة فكتابها في الخطبة التي
قبله نعم بقيت المكالى فذكرها الان الله اكبر الله اكبر لا الله
الا الله والله اكبر الله اكبر ولله الحمد

او كما قال عليه الصلوة والسلام من صام رمضان لم يتعه سنا من
شوال كان كصيام المدهون

القافية كان النبي صلى الله عليه وسلم يكرر بين اصحاب الخطبة يذكر
الكثير في خطبة العيدين الله اكبر الله اكبر لا الله الا الله والله
اكبر الله اكبر ولله الحمد

اعوذ بالله من الشيطان الرجيم قد الح من تركي وذكر اسم ربه فصل

The Second Sermon of Eid al Fitr

الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر ولله الحمد (Three times)
الحمد لله الذي جعل العبد بالسرور والزرم عبادة شكره وكمله
بضيافة العزائم وحرم حرمته واجب فطره وضاعف في موارب
الاعلام على العالمين ٥

واشهد ان لا الله الا الله مفيض الاحسان والنعم واهشهد ان سيدنا
ومولانا محمد رسول الله سيد العرب والمعجم واعلموا ان الله تعالى
صلى على نبيه قديمه فقال ان الله وملائكته يصلون على النبي يا ايها
الذين امنوا صلوا عليه وسلموا تسليما اللهم صل على سيدنا ومولانا
وحيثنا محمد وآله وصحبه وازواجه ومن تعيمهم باحسان
رضي الله عنهم وعذاجمعن ٥

قال النبي صلى الله عليه وسلم ارحم امني بامي ابوبكر واشدتهم في
امر الله عمر واصدقهم حياء عثمان واقصاهم على واعلمهم بالحلال
والحرام معاذين جيل وابرين هذه الامة ابو عبيدة بن الجراح وفاطمة
سيدة نساء اهل الجنة والحسن والحسين سيدا شباب اهل الجنة
وحمراء اسد الله واسد رسول الله اغفر للعماوس ولولده مغفرة ظاهرة
ويباطنة لا تغادر دين الله الله في اصحابي لا تخدوهم غر صافن بعدى
شر احفهم في حسني احبيهم ومن ابغضهم فيبغض بعضهم ٥

اللهم اجعل بفضلك هذا اليوم اكتمال معمتنا رازقنا الفلاح مقتنا و
عذبيك عذاؤنا لا تستأذ علينا من لا يرحمنا وتقذفنا امراهنا
لما سعادت وضررت من التقويل والتفعل والعمل والتنمية والهدى، انت
على كل شئ قدير

اللهم اجعل مملكتك باقية قائمة على سين المصطفى وشعار الاسلام
واحفظها من الشرور والفن ما ظهر منها وما يطن بما ثبت واحفظها
من الشرور والفن ما ظهر منها وما يطن بما ثبت وكيف ثبت ومن
حيث ثبت ومن اين ثبت فانه لا حائل ولا طوة الا بك
ولا ملحوظتك الا اليك

عبد الله ورحمك الله ان الله يأمر بالعدل والاحسان وابياء ذى القربي
ربى على الفحشاء والمنكر والمعي يعطيكم لعكم تذكرون ٥

Khutbahs (Sermons) of Eid al Adha

There are two Khutbahs which are delivered after the *Salat* of *Eid al Adha*. They are given as under:

First Khutbah (Sermon) of Eid al Adha

الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر ولله الحمد
الحمد لله الذي جعل لكل امة منسكا ليذكروا اسم الله على ما

رزقناهم من بهيمة الانعام وعلم التوحيد وامر بالاسلام الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر والله الحمد ونشهد ان لا الله الا الله وحده لا شريك له ونشهد ان مولانا محمد ابي عبد الله ورسوله الذي هنالى دار السلام الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر والله الحمد على الله عليه وعلى آله واصحابه الذين قاموا باقامة الاحكام وبدلو القسمهم واموالهم في سبيل الله في لهم من كرام وسلم تسلیماً كثیراً الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر والله الحمد

اما بعدها فاعلموا ان يومكم هذا يوم عيد شرع لكم في يوم عيد الارتقاد سبق في الخطبة قبل هذا العشرينج الا صحة بالاحلاص وصدق الية وبين ليه وصفيه على الله عليه وسلم وجوهها وفضالها ودون علماء امنه من منه في كتب الفقه مصالحتها الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر والله الحمد فقد قال عليه الصلوة والسلام ماعمل ابن ادم من عمل يوم النحر احب الى الله من اهراق الدم وان يأتي يوم القيمة بغيرها واعشارها واظلاعها وان الدم ليتفع من الله يمكن قبل ان يقع بالارض فطبوها بها نفسا الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر والله الحمد

قال اصحاب رسول الله صلى الله عليه وسلم بارسول الله ماهده الا صاحبى قال سنة ابيكم ابراهيم عليه السلام قالوا فما كان فيها بارسول الله قال بكل شعرة حسنة قالوا فالصوف بارسول الله قال بكل شعرة من الصوف حسنة الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر والله الحمد

وقال عليه الصلوة والسلام من وجد سعة لان يضحي فلم يضحي فلا يحضر مصالحتها الله اكبر الله اكبر لا الله الا الله والله اكبر الله اكبر والله الحمد وقال ابن عمر الا صاحبى يومان بعد يوم الا صحي وعن على مثله وهذا بعض من الفضائل وتعلموا من العلماء المسائل اعوذ بالله من الشيطان الرجيم لن يحال الله لحرمتها ولا دعاؤها ولكن يناله الغوى منكم كذلك سخرها لكم لتكروا الله على ما هداكم

The Second Khutbah (Sermon)

الحمد لله نحمده ولسيده ولستغفه ولزمن به وننور كل عليه ونعروذ بالله من شرور الفساد ومن مسادات اعماقنا من بهده الله فلامضل له ومن يضلله فلا هادى له ونشهد ان لا الله الا الله وحده

لا شريك له ونشهد ان محمدا عبده ورسوله صلى الله عليه وعليه
واصحابه وسلم تسلیماً كثیراً كثیراً

اما بعدها فان اصدق الحديث كتاب الله واحسن الهدى هدى محمد صلى الله عليه وسلم وشر الامور محدثاتها وكل محدثة بداعية لبدعة مثلها وكل ضلاله في النار اعود بالله من الشيطان الرجيم سلم الله الرحمن الرحيم ان الله وملائكته يصلون على النبي يا ايها الذين امنوا صلوا عليه وسلموا تسليماً اليهم فصل وسلم على سيدنا محمد طيب القلوب ودوائهما وعافية الا بدان وشفائهما ونور الا بصار وضليلها وعلى الله وصحبه اجمعين وارض اللهم عنك هو افضل الشر بعد الانبياء بالتحقيق ورفيقه في الغار واليسه ابو بكر الصديق رضي الله عنه وعن الناطق بالصدق والصواب الفارق بين الحق والباطل الا واد الواب عمر بن الخطاب رضي الله عنه وعن كامل الحياة والایمان حامى ايات القرآن عثمان بن عفان رضي الله عنه وعن امام المشرق والمغارب اسد الله القاتل على بن ابي طالب رضي الله عنه وعن السعدين الشهدين سدا شاب اهل الجنة الحسن والحسين رضي الله عنهم وعن امهما الزهراء بضعة حسد التي الكريمة الغريرة الغراء سيدنا فاطمة رضي الله عنها وعن عمبه المكرمين ابي عماره سيدنا حمزة وابي الفضل العباس رضي الله عنهما وعن سائر الصحابة من المهاجرين والانصار واتباعهم وتابعهم اجمعين الى يوم الدين ربنا لا تجعل في قلوبنا غلا للذين امنوا ربنا لك روف رحيم الله لهم الصراط السلام والمسلمين ربنا لا تزع قلوبنا بعد اذ هدتنا واهب لنا من لذتك رحمة انت الوهاب، عباد الله رحيمكم الله انت الله يأمر بالعدل والاحسان وينهى ذي القربيين وينهى عن الفحش، والمسكر والمعي بعطكم لدعكم تذكر ورد اذكروا الله بذكركم وادعوه بستحب لكم ولذكر الله تعالى على اولى واعز واحل واهم واتم واكبر

Shortfalls of Eid Salat

There are a few drawbacks in this connection which are given below:

1) Some people do not know the method of this Salat. It is pathetic and carelessness that they do not seek divine help before a week or so to know the method of offer-

ing Eid *Salat*.

2) At most of the places, people offer this *Salat* very late whereas the *Sunnah* is expressly against it.

3) At many places, the Imams and Khateeb who lead the *Salat* are ignorant due to ancestral entitlement. Most of them are so ignorant that they cannot even deliver the Sermon and a *surah* accurately and if some incident occurs during the *Salat*, they cannot do anything about which they need to know the concerned Rulings. They adopt this *Imamat* for their grandeur but due to their ignorance, they face so much degradation. Even though they had not been ignorant to this extent, the very opinion of the jurists is that offering *Salat* behind such claimants of hypocrisy, proud and self made Imams is *Makrooh*.

There is no easy method of its elimination except that the authorities i.e., the dominant people of the locality should suspend such an Imam and appoint some capable person, rather they should appoint Imam a person who is most capable.

4) Some people due to vanity are themselves Imams. In order to hold this title or position on a permanent basis they lead the *Salat* in their locality mosque, leaving the open field where the congregation of Eid *Salat* is held.

The Prophet ﷺ left the Mosque (Masjid-i-Nabawi) which fetches reward for one *Salat* equal to that of fifty thousand *Salat* and went to offer the *Salat* in the *Eid Gah* (open ground). It implies that multiplication is particular with fated or recorded things. It is very strange that few persons claim and prefer the locality mosque to the (*Eid Gah*); however if a person is left to lead the *Salat* for the disabled in the locality mosque, it is of no consequence, but the guiding people themselves should not stay for leading the *Salat*; rather they should leave some person ca-

pable to be Imam. It is another thing that an excuse or disability itself happens to a capable person or the general people. Thus, once the Prophet ﷺ himself offered the *Salat* in the mosque due to heavy rain.

5) One drawback is that many people themselves wear and dress their children with disallowed garments and go for *Eid Salat* alongwith them whereas such garments are prohibited and non-acceptance of the *Salat* offered wearing these garments is ordained in the sacred texts.

6) Another drawback is that the rows are very disorderly. There is great stress on the alignment of the rows.

7) One drawback is that listening to the Sermon is considered a useless thing. If the audience behave in this fashion, before whom will the Imam deliver the sermon? Some people keep sitting but remain talking during the Sermon. It adds to the sinfulness.

Code of Shariah

for Life and Death

You should recite surah *Yaseen* before or near a person who is on the last moments of his life and lay him at the right side facing towards the Qiblah which is in accordance with *Sunnah* when the patient does not feel pain; otherwise leave him alone and laying him on the back is also permissible in such a way that his feet are towards the Qiblah and his head be raised to some extent. The people sitting near him should keep reciting *Kalimah Tayyibah* Viz; ﴿لَا إِلَهَ إِلَّا اللَّهُۚ وَلَاۚ يَأْتِيۚ بِنَصِيرٍۚ﴾ in a little bit high voice. Do not ask the patient or the dying person to recite the *Kalimah Tayyibah* lest he denies it, due to irritation. After his death, tie a piece of cloth over his head taking it from beneath of his chin and close his eyes, join both the toes of his feet and

tie them with a strip of cloth. Keep his hands to the right and left. Let them not remain on the chest and inform the people about his death and make haste in his burial.

Rulings regarding washing and laying the corpse

Ruling 1: If there is anything available relating to the articles of bath and coffin and it is clean and pure, there is no harm in using it.

Ruling 2: The cloth of the coffin should be of the same standard as used by the deceased during his life. Formalities, in this behalf are useless.

Ruling 3: The child born with of sign of life and then died, must be given a name, bathed and his/her funeral *Salat* should be offered. If no sign of life was found, he/she should be wrapped in a piece of cloth and buried without funeral *Salat*.

Lay the dead body in the grave in such a way that the whole body should be placed on a side and knots of coffin should be opened. For reward virtuous deeds should be done on the pattern of the pious ancestor in such a way that no particular custom and particular day should be binding. You should help secretly the needy people with your Halal or lawful property. As far as possible, recite from the Holy Quran etc., yourself and send its reward to the departed soul. During the time which is spent in the graveyard uselessly and in useless talks before the burial, you should keep reciting from the Quran and attribute its reward to the departed soul.

Ruling 4: If a person dies of drowning in a river, bathing his dead body is obligatory when he is taken out of the river. Drowning in the river is not sufficient for bathing him because the bathing of a dead body is obliga-

tory for the alive and while drowning in the river, they committed no act; however, while taking him out from the river, if he has been moved in the river with the intention of bathing, the bath will be valid. Similarly, if it has rained over the dead body or water reaches him through some other means, even then, bath is obligatory.

Ruling 5: If only the head of a person is visible somewhere, he will not be bathed and if more than half body of a person is available, it is obligatory to bathe him whether it is found with head or without it. If it is not more than half or it is half of the body and it is with the head, the bathing is obligatory otherwise not. If it is found less than half, it will not be bathed whether it is with the head or without it.

Ruling 6: If a dead body is found somewhere and there is no circumstantial evidence as to his being a Muslim or non-Muslim, bathing him and offering funeral *salat* for him will be obligatory if this event happened in *Dar al Islam*.

Ruling 7: If the dead bodies of Muslims get mixed with those of the non-Muslims (disbelievers), and there remains no distinction between them, all the dead bodies will be bathed. If the distinction between them is there, the dead bodies of the Muslim be separated and only they will be bathed and not those of the disbelievers.

Ruling 8: If a relative of a Muslim is a disbeliever and he dies, the dead body should be given to a religious fellow of his. If there is no such person or he does not like to take it, the Muslim will, under compulsion bathe it but not in accordance with the *Masnoon* method; rather he will do it in accordance with a *non-Masnoon* way. That is to say no ablution to him; his head should not get cleaned; *comphor* etc. should not be applied to it. It should be

washed as a *Najis* thing is washed and a disbeliever will not get purified by washing it so much that if a person takes him and offers funeral *salat* for him, his *Salat* will not be valid.

Ruling 9: If the rebellious people or pirates are killed, their dead bodies should not be given a bath provided they are killed exactly at the time of fighting.

Ruling 10: If an apostate dies, he should also not be given a bath. If his co-religious person demands his dead body, it should also not be given to them.

Ruling 11: If *Tayammum* is caused to it should be given a bath if later on, water is available.

Some Rulings relating to the coffin of Dead Body

Ruling 1: If any limb or half the body without head of a person is found somewhere, wrapping it with some cloth is sufficient; however, if the head is with half of the body or there is more than half of the body without head, it should be given *Masnoon coffin*.

Ruling 2: If the grave of a person opens or his body comes out of it due to any reason and there is no coffin on it, it should be given *Masnoon* coffin provided that the corpse did not burst. If it is burst, it is sufficient to wrap it in a piece of cloth. (It need not be given a *Masnoon* coffin).

Rulings relating to Burial

Ruling 1: Burial of a dead body is a general duty in the same way as giving a bath to it and offering funeral *Salat* for it.

Ruling 2: If the dead body is of an infant child or a little older, the people should take him hand-to-hand for

burial. That is to say that a man should hold him in his hands. Then, another man should take him from him. Similarly, they should take him while changing from one person to another. If the dead body belongs to a grown-up person, they should place it on some cot and take it to the graveyard for burial and every support of the cot should be lifted by one man. The cot with the dead body should be lifted with hands and then placed on the shoulders. Loading it like goods on the shoulders is *Makrooh*. Similarly, taking it on an animal or carriage, without an excuse, is *Makrooh*; however, if there is some excuse, taking it as such is permissible without aversion e.g; the graveyard is very far away.

Ruling 3: When you have offered the funeral *Salat*, you must take the corpse to the graveyard.

Ruling 4: The *Mustahab* way of lifting the corpse is that you should place its front right support on your right shoulder and walk for, at least, ten steps. After that, you should place its rear right support on your right shoulder and walk for, at least, ten steps. After that you should place the front left support on your left shoulder and then, place its rear left support on your left shoulder and walk for, at least, ten steps. It is necessary to walk ten steps each time. So the total steps taken will be forty.

Ruling 5: It is *Masnoon* to take the funeral with fast steps but not so fast as to disturb the corpse.

Ruling 6: The people who are accompanying the funeral procession, sitting for them is *Makrooh* without getting the funeral down from their shoulders; however, if there is a necessity for sitting, it is valid.

Ruling 7: The people who are not with the funeral procession and are sitting, should not stand up when they see the funeral.

Ruling 8: The people who are accompanying the funeral procession, should walk behind the funeral, which is *Mustahab* for them. Even though walking in front of the funeral is also permissible; however, if all of them walk ahead of the funeral, it is *Makrooh*. Similarly, walking ahead of the funeral, riding on some conveyance is also *Makrooh*.

Ruling 9: It is *Mustahab* to accompany the funeral procession on foot. If a person is riding on conveyance, he should move behind the funeral.

Ruling 10: It is *Makrooh* to remember Allah and invoking blessing for the corpse in a loud voice by the people who are accompanying the funeral. The grave should be dug deep to the extent of half the stature of the dead person and it should not be longer or deeper than his stature. The grave should be in accordance with his stature. The *Lahad* or grave in the lateral wall is better than the grave like a box; however, if the ground is very soft and there is fear of collapse of the *Lahad* should not be dug.

Ruling 11: The *Lahad* cannot be dug, it is permissible that the dead body should be placed in a box which should be buried in the ground, whether the box is made of wood, stone or iron but it is better to spread first a layer of dust in the grave.

Ruling 12: When the grave is ready, the dead body should be lowered in the grave from the Qiblah side. Its position will be that the funeral cot should be placed in the direction of Qiblah from the grave so that the persons lowering the corpse in the grave should stand facing towards Qiblah and lift the corpse and place it in the grave.

Ruling 13: It is not *Masoon* that the persons lowering the corpse be in even or odd number. Four persons had lowered the Prophet ﷺ into the grave.

بِسْمِ اللّٰهِ وَعَلٰى مٰنْ وَسَرَّهُ "In the name of Allah and on the *Ummah* or nation of Allah's apostle." While placing the corpse into the grave.

Ruling 15: After placing the corpse into the grave, it is *Masnoon* to place it on the right side facing towards Qiblah.

Ruling 16: After placing the corpse into the grave, the knot which was tied earlier, should be untied.

Ruling 17: After the knot has been untied, the grave should be closed with unbaked bricks. It is *Makrooh* to close it with the baked bricks or wooden planks; however, where the ground is so soft that there is a doubt of its collapse, it is also lawful to use the baked bricks or wooden planks and place the corpse into a box.

Ruling 18: It is *Mustahab* to cover the corpse of a woman and then, place it into the grave and if there is any doubt of the body of a woman being uncovered, it is obligatory to cover it.

Ruling 19: At the time of burial of the corpse, the grave should not be covered; however, if there is an excuse e.g; it is raining or snowing or there is severe sunshine, it is lawful.

Ruling 20: Having placed the corpse into the grave, the dust which has been dug out from the grave, put all that on it. Putting more than that dust on it is *Makrooh* when it is very much and it causes the grave higher than one arm high; however, if it heightens a little, there is no harm.

Ruling 21: While casting dust during burial, it should be started from the side of head and every person should cast his both handful of dust on the grave and should recite the following as directed.

First Time : مَنْ هَلَكَ كُمْ "From the earth did We create you."
Second Time : وَبِئْرَكَ, "And into it shall you return."

Third Time: وَمِنْهَا نَحْر حَكْمَ قَرْأَةِ أُخْرَى, "And from it shall We bring you out once again."

Ruling 22: It is *Mustahab* to stay for some time near the grave, after burial, invoking blessing for the dead person or reciting from the Quran and send its reward for the departed soul.

Ruling 23: It is *Mustahab* to sprinkle water on the grave after putting dust on it.

Ruling 24: No corpse, whether it belongs to a great man or a common man, should be buried inside the house. This matter pertains to the Prophets ﷺ only.

Ruling 25: Shaping the grave like a square is prohibited. It is *Mustahab* to make it like a rising hump of a camel, with its height as one arm or one arm and a little more.

Ruling 26: Making the grave more than one arm length high is *Makrooh Tehreemi*. It is *Makrooh* to coat the grave with dust or lime.

Ruling 27: After the burial, constructing a building or a dome etc. over the grave, by way of decoration and durability, is prohibited. Writing on the grave, by way of remembrance is lawful provided there is some necessity otherwise it is unlawful; but in the present age, as the people have greatly spoiled their beliefs and deeds and such evils make even the permissible things unlawful, such deeds will be quite unlawful. The thing which such people express are all excuses of the soul, which they themselves understand inwardly.

Rulings for funeral *Salat*

The funeral *salat* is, in fact, invoking blessing for the departed soul to Allah. The Most Merciful.

Ruling 1: The conditions of the funeral *salat* being obligatory are the same which are for other *salat* as we have described earlier; however, there is an additional condition that one has the knowledge of the death of that person. Thus, he who has no information is excused and the funeral *salat* is not obligatory for him.

Ruling 2: There are two conditions for the validity of the funeral *salat*. First are those which belong to those who offer five times, worshipping and they are those which are for the other *salat*, as described in the above *salat*. That is to say purification, *Satr-i-Aurat*, *Istiqbal-i-Qiblah* or facing towards the *Qiblah*, *Intention*; however, time is not a condition for that and *Tayammum* is valid due to the fear of missing the funeral *salat*, as contrary to the other *salat* because for those *salat* *Tayammum* is unlawful even if there is a fear of the ending of time for the *salat*.

Ruling 3: Now-a-days, some people, offer the funeral *salat* with the shoes on. This in fact is essential for them that the place on which they are standing and the shoes both are pure. If the shoes on are put off and a person is standing on them, the shoes must be pure. Many people do not take care of that and, therefore, their *salat* is not offered validly. The second kind of the condition relates to the dead body. They are six and are given as under:

1) The deceased person be a Muslim. Thus, the *salat* for a disbeliever and an apostate will not be valid. The *salat* for a Muslim, even though he is an evil-doer or innovator, is valid except those persons who rebel against a true head of the state or commit dacoity provided they are killed in the state of fighting. If they die after the fight or die a physical death, their funeral *salat* will be offered.

Similarly, no *funeral salat* will be offered for the person to be killed by way of punishment as a result of killing his father or mother. The *funeral salat* of these people is not offered by way of scolding. The person who committed suicide, the true view about offering his *funeral salat* is valid.

Ruling 1: The immature boy whose father or mother is a Muslim, will be considered a Muslim and his *funeral salat* will be offered.

Ruling 2: The dead body is that the person who was born alive and then, died. If a boy was born dead, his *funeral salat* will not be valid.

Ruling 3: The body and the coffin of the corpse being pure from the real and the invisible *Nijasat* (impurity). However, if the real *Nijasat* came out of the body after being given a bath causing his body altogether impure, there is no harm. The *funeral salat* will be valid.

Ruling 4: If a corpse is not pure from the invisible *Nijasat* i.e., neither has it been given a bath nor *Tayammum*, its bathing being impossible; offering the *funeral salat* will not be valid; however, if its being purified is impossible e.g; if you have buried the corpse without bath or without *Tayammum* and dust has also been put on the grave, offering of *funeral salat* on his grave is valid in this situation. If *funeral salat* has been offered on a corpse without its being bathed or without *Tayammum* and the corpse has been buried, after that if it is recalled that he had not been bathed, his *funeral salat* will be offered, again, on his grave; because the first *salat* was not valid; however, as the bathing will not be possible, now, therefore, the *salat* will be valid.

Ruling 5: If a Muslim has been buried without the *funeral salat*, his *salat* will be offered on his grave as long

as there is no fear of his corpse got burst. If his corpse must have got burst, the *salat* should not be offered. The period for such occurrence varies at different places which can not be ascertained. This is the most authentic view. The period of the corpse to get burst has been stated three days, ten days and one month according to three different views of the jurists.

Ruling 6: The place where the corpse is put is not conditioned to be pure. If the corpse is placed on a pure bed or seat and the bed or the seat is also impure or the corpse is placed on impure ground without putting it on the bed or seat, there is difference of opinion in this regard. According to the view of some jurists, the purity of the place of the corpse is a condition; therefore, offering the *funeral salat* will not be valid. According to some jurists, it is not a condition. Therefore, offering the *funeral salat* will be valid.

3) Being hidden of that portion of the body which must be covered; If the corpse is totally naked, offering the *funeral salat* will be invalid.

4) If the corpse is placed behind those offering the *funeral salat*, it will not be valid.

5) If the people are holding the corpse on their hands or it is on a vehicle or animal, offering the *funeral salat* for the corpse in this condition will not be valid.

6) If the corpse is not present, the *funeral salat* will not be valid.

A Few Rulings

Ruling 1: Two things are *Fard* or obligatory in the *funeral salat*:

1) Saying *Takbeer* four times. Here every *Takbeer* is a substitute of a *Rakaat*. That is to say that *Takbeer* is very

essential in the same way as in a Rakaat. The constituent parts of the *funeral salat* are *Takbeers* and *Qiyam*.

2) *Qiyam* i.e; offering the *funeral salat* in the standing position is *Fard* and *Wajib* or obligatory in the same way as it is obligatory in the other *salat* and it cannot be given up without any excuse. Description of excuses has been given in the description of the *salat* in the previous pages.

Ruling 2: There is no *Ruku'*, *Sajdah*, *Qaadah* etc. in this *salat*.

Sunnahs of the Funeral Salat

Ruling 1: These things are *Masnoon* in the *funeral salat*.

- 1) Expressing the praise of Allah.
- 2) Sending peace and blessings of Allah upon the Prophet ﷺ.
- 3) Invoking blessing of Allah for the dead person.

Congregation is not a condition in this *salat*. Thus, even if a single person offers the *funeral salat*, the obligation will be performed whether the person offering the *salat* is a male or a female, mature or immature.

Ruling 2: However, here congregation is more needed because it is a *Dua* (supplication). For the sake of the corpse, gathering together of a few Muslims and invoking the blessing of Allah has a wonderful characteristic to attract the mercy and acceptance.

Masnoon and Mustahab

Method of the Funeral Salat

The *Masnoon* and *Mustahab* method of offering the *funeral salat* is that the corpse is placed ahead of the Imam and he stands in front of the chest of the corpse. All

the *Muqtadis* will make the *Niyyat* or intention as:

بِرَبِّ الْعَالَمِينَ أَعُوذُ بِكَمِنْدَةِ الْجَنَّةِ أَعُوذُ بِعَذَابِ النَّارِ
I intend to perform four *Takbeers* for the *funeral salat*, praise for Allah, peace and blessing for the Prophet ﷺ and *Dua* or supplication for this dead body.

After making the intention, you should raise both the hands upto the ears or shoulders, saying like *Takbeer-i-Tehreemah* and fold both the hands as is done in other *salat*. Then, you should recite سَمِعْتُ فَهُنَّا كَمِنْدَةً^۱ till the end, after that, say once again سَمِعْتُ فَهُنَّا كَمِنْدَةً but do not raise the hands. Then, you should recite *Darood Shareef*. It is better that you recite the same *Darood* (salutation) as is recited in the usual *salat*. Then, say again سَمِعْتُ فَهُنَّا كَمِنْدَةً and do not raise your hands this time also. After that, invoke blessings for the dead person. If he is mature, whether a male or a female, recite the following *Dua* (supplication):

اللَّهُمَّ اطْهُرْ لَنَا وَمِنْهَا وَشَاهِدَنَا وَخَاتَنَا وَصَفَرَنَا وَكَبَرَنَا وَأَنْتَ اللَّهُمَّ
مِنْ أَحَدِهِ مَا فَحَشَّهُ عَلَى الْإِسْلَامِ وَمِنْ تَوْفِيقِهِ مَا فَوَّقَهُ عَلَى الْإِيمَانِ

According to some *Ahadith*, the following *Dua* (supplication) has been reported:

اللَّهُمَّ اطْهُرْ لَنَا وَارْحَمْهُ وَعَافْهُ وَاعْفْ عَنْهُ وَأَكْرَمْ بَرْزَانَهُ وَرَوْسَعْ مَدْحُلَهُ وَاضْعِلَهُ
بِالْمَاءِ وَالثَّلْجِ وَالرَّدَدِ وَلَنَّهُ مِنَ الْحَطَابِيَّاً كَمَا يَقْنُى التَّرَبُ الْأَيْضُنُ مِنَ الدَّنَسِ
وَأَنْدَلُهُ دَارُ خُبُورًا مِنْ دَارِهِ وَاهْلُهُ خُبُورًا مِنْ أَهْلِهِ وَزَوْجُهُ خُبُورًا مِنْ زَوْجِهِ وَادْخُلْهُ
الْجَنَّةَ وَاعْلُهُ مِنَ الْعَذَابِ الْأَنْرَى وَعَذَابِ الْأَنْارِ

You should better recite both these *Duas*; *Allama Shaami* has written both these *Duas* jointly in his book *Radd-ul-Mukhtar*. There are other *Duas* also in addition to these *Duas*, which have been copied by the jurists of our age. You should adopt any *Dua* you wish. If the dead body belongs to an immature boy, the following *Dua* should be recited:

اللَّهُمَّ اجْعَلْ لَنَا فَرَطًا وَاجْعَلْ لَنَا حِلْزًا وَذُخْرًا وَاجْعَلْ لَنَا شَاهِدًا وَمُشَاهِدًا

If the dead is an immature girl, the same *Dua* will be

recited with the only difference that at all the three places in the *Dua*, you should recite *ya* instead of *ya* and *la* instead of *la*.

Having recited this *Dua*, recite, again, *ya* once and do not raise your hands this time also and, after this *Takbeer*, and the supplication with *Salam* as is done in the usual *salat*. There is no recitation of *At-tahiyat* and recitation of the Holy Quran in this *salat*.

Ruling 2: The *funeral salat* is alike for both the Imam and the *Muqtadis* and the only difference is that the Imam recites the *Takbeers* and *Salam* loudly and the *Muqtadis* recite it in the low voice and the Imam as well as the *Muqtadis* will recite, in a low voice, the remaining things *taus*, *Darood Sharif* and *Dua*.

Ruling 3: It is *Mustahab*, in the *funeral salat*, that the audience stand in three rows so much so that if there are seven persons, one of them should be made Imam. The remaining persons should make three rows consisting of three, two and one respectively.

Ruling 4: The *funeral salat* is invalidated by those things which invalidate the other *salat*. The only difference is that a laughter does not invalidate the ablution and facing a woman also does not invalidate it.

Ruling 5: Offering of the *funeral salat* is *Makrooh* only in that mosque which has been constructed for daily five *salat* or *Jummah* and *Eids salat*. Whether the *funeral* cot is placed inside or outside the mosque or worshippers are inside; however, offering the *funeral salat* is not *Makrooh* in that mosque which is specially constructed for the *funeral salat*.

Ruling 6: Delaying the *funeral salat* for the corpse merely for increasing the number of the persons is *Makrooh*.

Ruling 7: It is not permissible to offer the *funeral salat* in the sitting position or riding on a conveyance when there is no such excuse.

Ruling 8: If many funerals are gathered offer the *funeral salat* individually for each funeral; however, if only one *salat* is offered for all the corpses, even then, it is lawful. In the latter case, they should be placed in row in such a way that one cot is placed in front of the other. The feet of all the corpses will be in the same direction and so will be the case with their heads. Thus, the chests of all the dead bodies will be in front of the Imam, which is a *Masnoon* way.

Ruling 9: If the corpses are of different sexes, they should be placed in front of the Imam in such a way that, immediately before him, are the corpses of the men, then, those of the boys, then, those of the mature women and last of all, those of the immature women.

Ruling 10: If a person joins the congregation for the *funeral salat* at such a time that some *Takbeers* have been performed before he joins. So far as the *Takbeers* which have been missed by him, he will be considered a *Mashooq* (late comer). He should not join the congregation as soon as he arrives there after uttering the *Takbeer-i-Tahreemah*; rather, he should wait for the *Takbeer* by the Imam. When the Imam utters the *Takbeer*, he should join the congregation and say the *Takbeer*. This *Takbeer* will be like the *Takbeer-i-Tahreemah* for him. When the Imam ends the *salat* with *Salam*, the *Mashooq* should perform his missing *Takbeer* and he need not recite anything. If a person arrives at such a time when the Imam has uttered the fourth *Takbeer*, he will not be considered a *Mashooq* regarding this *Takbeer*. He should immediately utter the *Takbeer* and join the *salat* before the Imam utters *Salam*.

and should repeat his missing *Takbeers* after the end of the *salat*.

Ruling 11: If a person was present at the time of the *Takbeer-i-Tahreemah* or the first *Takbeer* or another *Takbeer* and was ready to join the congregation but did not join the congregation due to laziness or some other reason, he should, at once, join the *salat* by uttering *Takbeer*. He will not be responsible for the *Takbeer* at the time on which he was present provided he performs that *Takbeer* before the Imam utters another *Takbeer*, even though he is not with the company of the Imam.

Ruling 12: The *Masboog* of the funeral *salat* should perform his missing *Takbeers*. If he fears that if he recites the *Dua*, the funeral cot will be taken away from his front, he should not recite the *Dua*.

Ruling 13: If a person becomes a *Laahiq* (late comer) during the funeral *salat*, it will be offered as the other *salat* are offered.

Ruling 14: The most deserving person for leading the funeral *salat* is the head of the state of the period, even though the persons better than him, in respect of piety and righteousness, are present there. In the absence of the king, his deputy deserves this status even though the persons better than him in respect of piety and righteousness are present there. In his absence, the *Qadi* or the judge of the city deserves this right. In his absence, his deputy is entitled to lead the funeral *salat*. In the presence of these dignitaries, making another person Imam without their permission is unlawful; it is obligatory to make anyone Imam from amongst them. If none of them is present at that time, the Imam of the local mosque deserves this status provided nobody from amongst the dear and near ones of

the deceased possesses better excellence than him otherwise those relatives of the deceased, who have the right of guardianship, deserve to lead the *salat* or the person whom they permit to lead the *salat*. If the person who does not deserve the right of leading the *salat*, led the *salat*, the Wali or the guardian has the right to get the *salat* offered if the corpse has been buried, he can offer the *salat* at his grave so long as there is no fear of the corpse got burst.

Ruling 15: If a person deserving the Imamat (leadership) led the *salat* without the permission of the Wali of the corpse, the Wali cannot repeat the *salat*. Similarly, if the Wali led the *salat* in the absence of the head of the state. The head or the king has no authority to repeat the *salat*, rather the authentic view is that if the Wali of the corpse leads the *salat* even in the presence of the king, even then the king has no authority to repeat the *salat*. In such a case, the sin of giving up the *Wajib* of the making of the king, the Imam will be on the Walis of the corpse. The gist is that offering the *salat* many times for one funeral or corpse is not lawful; but if a person not deserving Imamat led the *salat* without the permission of the Wali, repeating the *salat* is valid.

Miscellaneous Rulings regarding Corpse

Ruling 1: If you did not remember to place the corpse in the grave facing towards the Qiblah and you recalled it after burying and putting dust on it, it is not lawful to open the grave in order to let the face of the corpse towards the Qiblah; If only the wooden planks have been put on it and the dust has not yet been put on it, the corpse should be faced towards the Qiblah after removing the

wooden planks.

Ruling 2: It is *Makrooh Tehreemi* for women to accompany the burial.

Ruling 3: It is prohibited to accompany the burial by the women who cry and mourn.

Ruling 4: It is *Bidah* or innovation to call *Azaan* while placing the corpse into the grave.

Ruling 5: During the *funeral salat*, if the Imam utters more than four *Takbeers*, the Hanafi *Muqtadis* should not follow him in extra *Takbeers*, rather they should keep standing quiet and when the Imam ends the *salat* with *salam*, they should also do the same; however, if the extra *Takbeers* have not been heard from the Imam; rather they have been heard from *Mukabbir* (the one who repeats the call of the Imam), the *Muqtadis* should follow it and they should consider every *Takbeer* as *Takbeer-i-Tahreemah* thinking that the previously heard *Takbeers* from the *Mukabbir* might be wrong and the Imam might have said now, the *Takbeer-i-Tahreemah*.

Ruling 6: If a person dies on a ship, boat etc. and the land is far away that there is a fear of the corpse getting spoiled, it should be thrown into the sea after giving it a bath, coffin, and having offered *salat* for it. And if the sea-shore or bank is not far and there is a great hope of reaching it, you must keep the corpse with you and bury it on land.

Ruling 7: If a person cannot recall the *Dua* (supplication) for the *funeral salat*, which is reported in *Ahadith*, it is sufficient for him to recite اللهم اهلك لغير من وليه.

If even this is not possible, four *Takbeers* will be sufficient and the *salat* will be validly performed because *Dua* is not *Fard*; it is *Masnoon*. Similarly, *Darood Sharif* is also not *Fard*.

Ruling 8: When the dust has been put into the grave, taking the corpse out of the grave is not lawful; however, if the right of anyone is going to be injured, taking the corpse out of the grave is lawful.

Example: 1) The land in which he is buried belongs to someone else and he is not pleased with his burial.

2) The wealth of some person has been left in the grave.

Ruling 9: If a woman dies and there is a live child in her womb, her womb should be cut and the child taken out. Similarly, if a person swallows the precious article of some person and dies and the owner of the article demands it, his belly should be cut and the article taken out but if the dead person has left property, the price of the article should be paid from his legacy and his belly should not be cut.

Ruling 10: Taking the corpse from one place to another before burying it is against first preference when the second place is not away for more than two miles whereas taking the corpse, after digging the grave is unlawful in any way.

Ruling 11: Admiring the dead person is permissible-whether it is in prose or peaty provided there is no exaggeration in admiration i.e., the admiration is not expressed which the dead person did not have.

Ruling 12: Consoling and comforting the relatives of the dead person, persuading them to be patient by telling them the excellence and reward of being patient and invoking blessing for the corpse is lawful. It is called *Tazziyyat* or condolence. Condolence after three days is *Makrooh* but if the person condoling or the relatives of the dead person have been in journey and have come after three days is not *Makrooh*. The person who has once done

condolence, need not do it again, and it will be *Makrooh*.

Ruling 13: Keeping ready the coffin for oneself is not *Makrooh* but keeping the grave ready is *Makrooh*.

Ruling 14: On the coffin of the person, writing without ink and just by the movement of the finger, any *Dua* like *Ahadnama* (Covenant) or ﷺ near the chest is lawful but it has not been proved on the basis of authentic *Hadith*. Therefore, it should not be considered as *Massnoon* or *Mustahab*.

Ruling 15: It is *Mustahab* to place or fix some green branch on the grave and if a plant or tree has grown near it, cutting it off is *Makrooh*.

Ruling 16: More than one corpse should not be buried in one grave but at the time of urgency, it is allowed. If all the corpses are men, the most excellent should be placed ahead of all and the rest should be placed behind him according to their degrees of excellence. If some of the corpse are men and some are women, the men should be placed ahead and behind them women be placed.

Ruling 17: It is *Mustahab* for the men to visit the graves. It is better to visit the graves, at least, once a week, and it is more preferable that it should be Friday. Travelling for visiting the graves of the ancestors and venerable persons is also allowed when no belief or act is against the *Shariah* as is prevalent, now-a-days, regarding the evils in the *Urs* (Anniversary of pious men at their shrine) events.

Rulings for Martyrs

Though a *Shaheed* or martyr, apparently, is like a dead person, all the Rulings relating to general dead bodies cannot be applied to him and the excellence is in abundance. Therefore, it seems proper to describe its Rulings separately. Many *Ahadith* have been reported in the books.

Some scholars have written independent pamphlets and magazines for collecting these but the Rulings and *Ahkam* (Injunctions) relating to *Shaheed*, which we are describing here, are those relating to the *Shaheed* (Martyr).

Condition 1: To be a Muslim: Rulings, no kind of *Shahaadat* or martyrdom can be proved for a non-Muslim.

Condition 2: To be *Mukallaf* or to be portend and Mature. Thus, the person who is killed in the state of madness or in the state of immaturity, the Injunctions of *Shahaadat*, which we shall state, henceforth, will not be applied to him.

Condition 3: To be purified from the great fartings: If a person is martyred in the state of pollution from coition or a woman is martyred in the state of menstruation or child birth, those *Ahkam* relating to him or her will not be applied.

Condition 4: To be killed innocently: Thus, if a person has not been killed innocently; rather he has been killed by way of punishment in a *Shara'i* or legal crime or he is not killed even or he has died without rhyme or reason, the *Ahkam* of *Shaheed*, for him also, will not apply.

Condition 5: If a person is killed by a Muslim or a *Zimmi*, it is also a pre-requisite that he has been killed with an offensive weapon. If a person has been killed with a non-offensive weapon at the hands of a Muslim or *Zimmi* e.g; he has been killed with a stone etc., the Injunctions of *Shaheed* will not apply to him but iron is in the decree of absolute offensive weapon even though it does not have an edge. If a person has been killed by disbelievers at war, the rebellions or dacoits or he has been found murdered in the battle-field, there is no condition of his being murdered with an offensive weapon that even if they killed with a stone etc. and he dies of it, the Injunctions of

Shaheed will operate on him. It is also not a condition that they themselves have been the committers of the murder. If they have been the cause of the murder i.e; those acts have been committed by them, which prove to be the cause of murder, even then, the Injunctions of *Shaheed* will operate.

Example: 1) A person at war with Muslims tressed another person under foot of his animal and he himself was also riding.

2) A Muslim was riding on an animal. A *Harabi* or a man at war with Muslims caused it flee with the result that the Muslim fell down from the animal and died.

3) A *Harabi* or a disbeliever at war with Muslims etc. Put on fire the house or ship of a Muslim due to which he died.

Condition 6: No monetary compensation has been fixed, in the beginning, for the punishment or the murder; rather, the *Qisas* (Compensation) has been made compulsory. Thus, if the monetary compensation is fixed, even then, the Injunctions of *Shaheed* will not be enforced on that murdered person, even though he might have been killed cruelly.

Example: 1) A Muslim murders another Muslim with a non-offensive weapon.

2) A Muslim murders another Muslim with non-offensive weapon but does it by mistake. For example, he is shooting at a particular animal or spot but it hits a human-being.

3) A person is found murdered at a place other than the battle-field but his murderer has not been known. In all these cases, as in such a murder, money or compensation becomes *Wajib* and not the *Qisas*, the Injunctions of *Shaheed* will not be applied. The stipulation of the start in the

fixation of the monetary compensation is imposed due to the fact that if the *Qisas* had been fixed becomes obligatory due to compromise; therefore, the Injunctions of *Shaheed* will be applied here.

4) If a father kills his son with an offensive weapon, the *Qisas* was *Wajib* in the beginning and the compensation was not *Wajib* in the beginning; but for the respect and exaltation of father, *Qisas* is excused and, instead, the compensation becomes *Wajib*. Therefore, here also, the Injunctions of *Shaheed* will operate.

Condition 7: When a person receives such an injury that he is rendered disable to avail himself of daily acts of his life like eating, drinking, sleeping, purchasing medicine and trading and he remains unconscious for that much time which takes him to offer his one *salat* and neither he is brought from the battle-field while he is in his senses; however, if he is brought from the battle-field under the fear of not being trodden under the feet of the animals, there is no harm. Thus, if a person talks much after being injured, he will also not be under the *Ahkam* (Injunctions) of *Shaheed* because talking much is the characteristic of the alive people. Similarly, if a person makes a Will, he will not be treated under the *Ahkam* (Injunctions) of *Shaheed* if they will relate to the worldly affairs. And if they will relate to the religious affairs, he will be subject to the *Ahkam* of *Shaheed* otherwise not. But if this person is murdered in the battle and the battle is not over as yet, he will be considered *Shaheed*.

Ruling 1: The *Shaheed* (Martyr) who embraces all these conditions, will also be subject to this rule that he will not be given a bath and his blood will not be removed or wiped from his body and he will be buried as it is. Another rule for him is that his usual garments will not be

taken off from his body; however, if his garments are less than the *Masnoon* number of garments, additional garments will be put on him in order to complete the number of *Masnoon* garments. Similarly, if he has been wearing garments more than the *Masnoon* number, the additional garments should be taken off from his body. Similarly, the garments, on his body, which are not capable of being a part of the coffin, e.g. fur-coat etc., should be taken off from his body. His cap, shoes, weapons etc. will be taken off in each case. And all the rules which are for the general dead bodies, will apply to him, like offering *salat* etc. If any of these conditions are not found in a *Shaheed*, he will be bathed and will be given a new coffin also like the other dead bodies.

Rules relating to Mosque

Here, we do not aim at expressing the rulings relating to the mosque, which concern with the *Waqf* or Trust or foundation for public charity; because describing them in the chapter of Trust seems proper. Here, we shall state those rulings which relate to *salat* or the status of mosque.

Ruling 1: Closing the gate of mosque is *Makrooh Tehreemi*; however, if it is not the time for *salat* and the gate is closed for the safety of the property of the mosque, it is allowed.

Ruling 2: Passing stools or urinate or committing sexual intercourse on the roof of the mosque is like doing the same inside the mosque.

Ruling 3: The whole of the house which situates the mosque inside it, is not presumed to be the mosque. Similarly, that place will not be reckoned as mosque, which has been fixed for *Eids* and *funeral salat*.

Ruling 4: There is no harm in painting every nook

and corner of the mosque with one's own money but doing it on the arch and the wall is *Makrooh*. If all that is done with the income of the mosque, it is *Makrooh*.

Ruling 5: It is not fair to write the verses or the *Surahs* on the arches and the walls of the mosque.

Ruling 6: It is very bad to spit or blowing nose on the walls of the mosque. If there is urgency, it may be done in one's cloth etc.

Ruling 7: Doing gargling or ablution inside the mosque is *Makrooh Tehreemi*.

Ruling 8: Going inside the mosque of a woman having menstrual course or the person in a state of major ritual impurity is a sin.

Ruling 9: Buying and selling inside the mosque is *Makrooh Tehreemi*; however, it is allowed to the extent of need, by a person in the state of *I'tikaf* or seclusion for the continued *salat* in the mosque. It is not permissible, even then, beyond the necessity but that should not be done inside the mosque.

Ruling 10: If clay etc. sticks to the feet of some person, wiping it off with the wall or pillars of the mosque is *Makrooh*.

Ruling 11: Planting trees inside the mosque is *Makrooh* because it is the custom of the people of the book; however, if it is beneficial for the mosque, it is lawful. For example, if the land of the mosque has so much moisture that its walls are likely to collapse, planting of trees will absorb it.

Ruling 12: Making the mosque as thorough-fare is not lawful; however, if there is utter necessity, it is permissible to pass through the mosque.

Ruling 13: No professional is allowed to do his business in the mosque because mosques are built for religious

matters especially for *salat*. The worldly affairs should not be conducted in them to the extent that the person who teaches the Quran on salary basis, is treated as a professional. He should sit at a place separate from the mosque, however, if a person looks after the mosque and conducts his trade also, there is no harm. For example, if a calligrapher or a tailor looks after the mosque and does his job also, it is lawful.

Essentials for Reformation

It must be known that *Ahkam* or Commands of Allah, relating to the acts and deeds of the human-beings are of eight kinds viz; (1) *Fard* (2) *Wajib* (3) *Sunnah* (4) *Mustahab* (5) *Haram* or prohibited (6) *Makrooh Tehreemi* (7) *Makrooh Tanzeehi* and (8) *Mubah* or permissible.

1) *Fard* is that Command of Allah which is based on *Dalil Qataii* or decisive evidence. He who gives it up without an excuse is an evil-doer and deserves punishment and he who denies it is a disbeliever. It is of two kinds (a) *Fard Ain* (Individual) and (b) *Fard Kifayah* (Collective).

(a) *Fard Ain* or Individual Obligation: *Fard Ain* or individual obligation fulfilment of which is for every Muslim because the divine address is directed to each and everyone individually. The Muslim who gives it up without an excuse, deserves punishment and is an evil-doer e.g; five times *salat*, *Jummah salat* etc.

(b) *Fard Kifayah* or collective Obligation: *Fard Kifayah* fulfilment of which is not for every Muslim; rather it will be deemed performed by all the Muslims if some of them fulfil it. And if nobody fulfils it, all the Muslims will be sinners. e.g. *funeral salat* etc.

2) *Wajib* or obligatory: *Wajib* is that Command of Allah, which demands commission of an act, which is

based on *Dalil Zanni* (بُشِّرْيَةً) or presumptive evidence. The person who gives it up without an excuse is an evil-doer and deserves the punishment provided he does so without any doubt and the person who denies it, is also an evil-doer and not disbeliever.

3) *Sunnah* (Prophets precepts): *Sunnah* is that act which has been committed by the Prophet ﷺ or his companions. It is of two kinds (a) *Sunnah Muakkadah* and (b) *Sunnah Ghair Muakkadah*.

(a) *Sunah Muakkadah* is that act which the Prophet ﷺ always committed and never gave it up without an excuse but he never warned or scolded the person who gave it up. Its performance is of obligatory nature. The person who gives it up without an excuse and behaves as such perpetually is an evil-doer and sinner and he will be deprived of the intercession by the Prophet ﷺ; however, if it is left off and on, it is allowed; but giving up a *Wajib* entails more punishment than giving it up.

(b) *Sunnah Ghair Muakkadah*: *Sunnah Ghair Muakkadah* is that act; which has been committed by the Prophet ﷺ or his companions and sometimes it is given up by them without an excuse. The person who does it, deserves reward and the person who gives it up, does not deserve punishment. *Sunnah Ghair Muakkadah* is also called *Sunnah Zaidah* or *Sunnah Aadiah* also.

4) *Mustahab* or Desirable: *Mustahab* is that act which has been committed by the Prophet ﷺ or his companions but not always or often; rather it has been omitted off and on. Its doing deserves reward and the person who does not do it, does not entail sin. It is called in the terminology of *Fiqh*, *Nafl*, *Mandoob* (مُنْدُوب) or *Tataawwoa* also.

5) *Haraam* or Prohibited: A *Haraam* act is that act which has been proved on the basis of *Dalil Qataii* or the

most authentic evidence. The person who denies it is an Infidel and the person who does it is sinful and deserves punishment.

6) *Makrooh Tehreemi*: *Makrooh Tehreemi* is that act which has been proved on the basis of presumptive evidence. The person who denies it is an evil-doer as is the case with the denier of *Wajib* (and the denier of *Wajib* is evil-doer). The person who commits this act, without an excuse, is sinful and deserves punishment.

7) *Makrooh Tanzeehi*: *Makrooh Tanzeehi* (مکرہ تذہبی) is that act neither the commission of which entails reward nor the omission entails punishment.

8) *Mubah* or *Permissible*: A *Mubah* is that neither the commission of which entails reward nor the omission entails punishment.

Description regarding *Aqeeqah* (Rites of a newly born baby)

Ruling 1: The person who is blessed with a boy or a girl, should preferably give him or her a name within seven days and arrange the *Aqeeqah*. It saves him from all the undesirable effects and keeps him or her safe from calamities.

Ruling 2: The method of arranging *Aqeeqah* is that you should slaughter two she-goats or two goats or two sheep on the birth of a boy and one she-goat or one goat or one sheep on the birth of a girl or you should assign in the sacrifice of a cow, two portions for a boy and one portion for a girl and get the head of the child shaved and give silver or gold equal to the weight of the hair of the head of the child by way of alms. You should apply saffron on the head of the boy if you so desire.

Ruling 3: If you do not arrange *Aqeeqah* on the

seventh day, do consider the seventh day, whenever you arrange it. Its method is that you should arrange it on that day which is immediately before the day on which the child is born. If the child is born on Friday, you arrange it on Thursday or if the child is born on Thursday, you arrange it on Wednesday. Whenever you do it, do it on the seventh day of the birth of the child.

Ruling 4: It is a useless custom that the goat should be slaughtered when the barbar places the razor on the head of the child for shaving it. *Shariah* allows all whether the goat is slaughtered after shaving the head or at the time of shaving it. Fashioning such things baselessly is very bad and the animal which is valid for sacrifice is permissible for *Aqeeqah* also.

Ruling 5: The animal which is not valid for sacrifice, is not valid for *Aqeeqah* also and the animal which is valid for sacrifice is valid for *Aqeeqah* also.

Ruling 6: You are allowed to distribute the mutton for *Aqeeqah* either cooked or uncooked or feed it in a feast. It is valid in any manner.

Ruling 7: It is valid to eat the mutton of *Aqeeqah* by all - paternal and maternal grandfathers and grandmothers.

Ruling 8: If a person cannot afford two goats, he is allowed to sacrifice only one for the boy and there is no harm as such. If he does not arrange *Aqeeqah*, even then, there is no harm.

There are many customs and traditions which suit a certain community and family traditions and are being followed. These customs which do not cover the above eight rulings should not be practiced.

Dua (Supplication) for *Aqeeqah*

At the time of performing *Aqeeqah*, the following

Dua should be recited:-

اللهم هذه عقيقة فلان دمها يدمه لحمها يلحمه وعظمها يعظمه
وجلدها يجلده وشعرها يشعره انى وجهت وجهي للذى فطر
السموت والارض حيفا وما انا من المشركين ان صلاتى ونسكى
ومحبابى ومماتى لله رب العالمين لا شريك له وبذلك امرت وانا اول
المسلمين اللهم امتك ولتك

After that, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ should be recited and the goat should be slaughtered.

Note 1: The under-lined word (such and such) in the above *Dua* (supplication) should be replaced by the name of the child.

Note 2: If the Dua is for a female child, the words يَلْحِمُهَا, يَدْمِهَا in the above Dua should be replaced by the words يَعْظِمُهَا, يَعْظِمُهَا respectively.

Sermon of Nikah (Marriage)

At the time of Nikah the following Sermon should be recited:

الحمد لله نحمده ونستعينه ونستغفره ونعود بالله من شرور الفساد
ومن سبات اعمالنا من يهدى الله فلامضل له ومن يضلله فلا هادى له
واشهد ان لا اله الا الله واهشهد ان محمدا عبده ورسوله يا ايها الذين
آمنوا اتقوا الله حق تقاته ولا تموتون الا واتهم مسلمون، يا ايها الناس
اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها ويث
منهما رجالا كثيرا ونساء واتقوا الله الذى تسألون به والارحام ان
الله كان عليكم رقيبا، يا ايها الذين آمنوا اتقوا الله وقولوا قولوا سديدا
يصلح لكم اعمالكم ويعفر لكم ذنوبكم ومن يطع الله ورسوله
فقد فاز فوزا عظيما

ABOUT THE BOOK

The Book in your hands in the English translation of *Islah-e-Inqilab Ummat*. In this book, Maulana Ashraf Ali Thanawi رحمۃ اللہ علیہ has pointed out shortfalls in our society in respect of deeds and worship.

The rulings about prayers scattered in different parts of *Bahishti Zewar* are presented as a supplement to it. Accuracy of prayers is possible only with a proper knowledge of rulings of purification, hence rulings on ablution and purification are included under new headings. Throughout the sense of the original is maintained.